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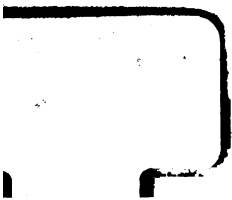
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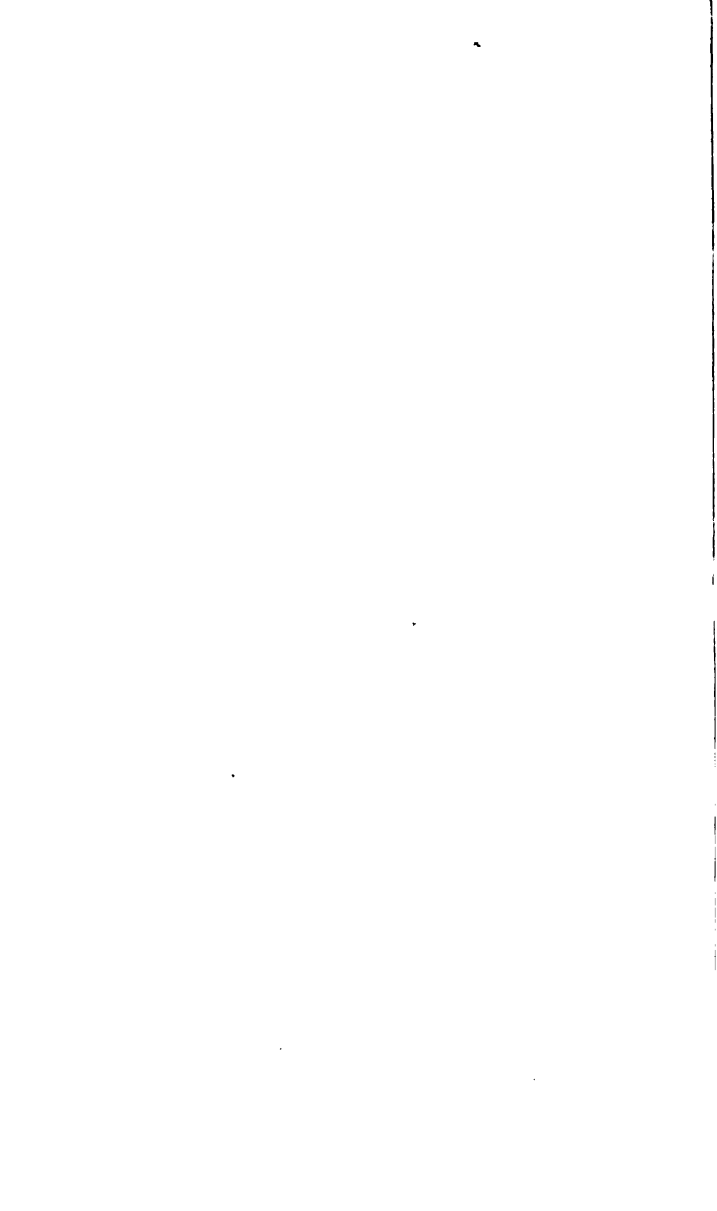
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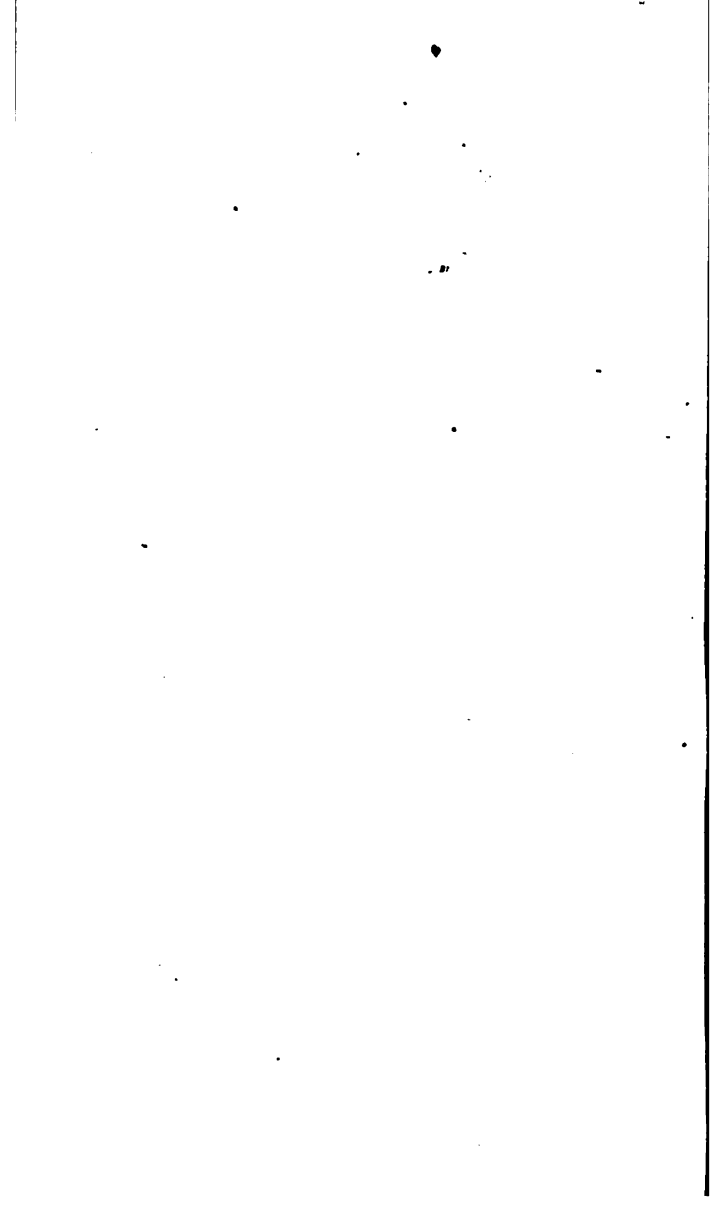
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Domestic





DOMESTIC LIFE IN ENGLAND,

FROM THE
EARLIEST PERIOD TO THE PRESENT TIME.

WITH
NOTICES OF ORIGINS, INVENTIONS, AND MODERN
IMPROVEMENTS IN THE SOCIAL ARTS.

BY THE EDITOR

OF "THE FAMILY MANUAL AND SERVANT'S GUIDE."

WITH ENGRAVINGS.

"No money is better spent than what is laid out for domestic satisfaction."
JOHNSON.



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PREFACE.

THE following pages are intended to furnish the reader with Outlines and Sketches of what may be termed the Domestic History of England; her manners and customs, and her progress in the leading social arts, from the time of the Saxons to the present day. Such is their design; and how far this is worked out must be left for the candour of the reader to determine. It need not be concealed that we have some confidence in the attractive character of that portion of our history which we have chosen for illustration: for, this advantage will not extenuate any of our own imperfections. The latter are subject to popular criticism, in the most extensive sense of the phrase: for, every reader may be in some degree competent to decide upon the accuracy of some portion of the contents of this volume. In the mean time, we entreat consideration for inaccuracies, although we hope that instances will be rare, compara-

R. H. Stoddard - February 11, 1867

tively with the great number of details which this little work embraces.

Notwithstanding we have spoken of the early date of some of these details, it is hoped that the present will not be received as a volume of mere antiquarianism. It has certainly been our object to wrest a few of what may be termed *Domestic Antiquities* from the wreck of reforming time; but we have been as anxious to illustrate the progress of improvement to our own day, as to show the origins and inventions of past ages. It is surely a matter of some interest to every fireside circle to trace the rise of Domestic Architecture in England, from the canister houses of our earliest ancestors to the palace-like mansions of the present generation; from the hole in the roof to the scientific chimney; and from the rere-dosse to the handsome stove, with its revived classic ornaments, such as we now see in every English cottage. We select these illustrations with reference to two sections of the subsequent pages; but a glance at each of these divisions may be more useful and profitable to the reader than any further observations upon our own performances.

Domestic Architecture: tracing the principal improvements in building dwelling-houses, from the British and Anglo-Saxon huts.

Interior of an old English Mansion: including the internal arrangement of the Hall, its offices, materials, and the like.

Meals: with a glance at the luxury and hospitality of past ages, their festal customs and elaborate cookery.

Education: comprehending notices of the education of the English sovereigns, and eminent persons in each reign; not forgetting the progressive influence of education upon the habits of the people.

Almanacks and Newspapers: their origin and present economy.

The Post-office: its origin and present management.

Ancient Furniture: with examples of its rude construction and accommodations.

Tapestry: an outline of this very curious manufacture in Europe, with descriptive notices of celebrated specimens*.

* Since this portion was printed, and a few days before the publication of the present volume, it is much

The Curfew, a long-disputed custom of the Middle Ages, illustrated.

Chimneys and Fireplaces : their history and economy.

Lamps and Lanterns : from the wax-taper clocks of Alfred to the gas-lighting of our own streets.

Candles, Candlesticks, and Snuffers : with appropriate antiquarian details.

Coals : an outline of the general and natural history of this main comfort of the English fireside.

Bread and Baking : with notices of the progressive use of corn in England.

Ale and Wine : their manufacture ; with anecdotes of convivial customs.

Coaches : from their earliest construction and use to their present completeness in England.

Travelling, Inns, and Roads : their inconveniences and accommodations.

Dress : with an historical outline of British to be regretted one of the most celebrated tapestries in England, viz. that in the House of Lords, has been destroyed in the vast conflagration of both Parliament Houses, on Thursday night, October 16, 1834.—The tapestry is referred to at page 133.

costume, and portrait illustrations, anecdotes, and customs.

Domestic Superstitions: corrections of vulgar errors, and explanations of fallacies, once familiar to every English hearthside.

Domestic Servants: with anecdotes of splendid establishments and their hospitalities.

Faithful Servants: with anecdotes and epitaphs.

In the selection of these subjects we have been more guided by popular interest, or such as concern a very large proportion of readers, than by any choice of matters of laborious research, or antiquarian dispute. Nevertheless, our materials have been drawn from accredited sources, many of which are specially acknowledged: but the enumeration of every work referred to would unprofitably occupy a considerable space. One omission we are, however, anxious to explain. It is that of acknowledgment to "Descriptive Sketches of Tunbridge Wells," by John Britton, Esq. F. S. A. for the engraving of Tunbridge Castle, at page 5; and the substance of the accompanying details.

In most instances, the language of old

writers has been modernized, so as to get rid of their quaintness, but preserve the matter of their illustrations. In every instance, we have attempted to draw an instructive yet amusing moral from our investigations ; since the most hasty glance at the social condition of past ages must make us the more grateful to the Bestower of every perfect good, for the increased happiness of our own. Such a reflection will render us better men, better subjects, and more acceptable in our service to God.

In the hope that our labours may prompt inferences so congenial to present and future happiness, we submit this little volume to the Public.

London, 1835.

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SKETCHES

OF

INVENTIONS AND IMPROVEMENTS.

DOMESTIC ARCHITECTURE

MAY be familiarly explained as the art of building dwelling-houses for the comfort and convenience of their inmates, as distinguished from castles, which, in olden times, were built as means of defence. No chapter in history would so well explain the progress of social life and manners, as one devoted to domestic architecture. Every change in the dwellings of mankind, from the rudest wood cabin to the stately mansion, has been dictated by some aim at convenience, neatness, comfort, or magnificence; and to glance at a few of these changes shall be our first purpose. We need not observe how interesting it is to know in what description of houses the ancient Britons lived many hundred years since, and how amusing it may be to follow the principal changes in their styles of

building, from the rude, cabinlike form of their earliest houses to the palacelike mansions of the present day.

The most ancient buildings recorded, in this island, were of wood, the walls made of stakes and wattling, like hurdles, and thatched with either reeds or straw. Afterwards some houses were built with large stones laid on each other without mortar. They were round, with a high pointed covering at the top, and only lighted by the doors; or they may be said to have exactly resembled great tea canisters in grocers' shops, the part where the lid shuts being left open to allow the smoke to pass out.



BRITON'S HOUSE.

Such were the dwellings of the ancient Britons before the arrival of the Romans in this country; but, of these are no remains, the most ancient buildings which we can trace in this island, after the departure of the Romans, being round and square towers of no great size, erected either on a natural hill, or on an artificial mound of earth. Our Saxon ancestors reared few such places, which were more calculated for defence than comfort; and to the lower chambers light and air were only admitted through long, narrow

loopholes. The annexed cut represents an Anglo-Saxon house, in which the reader will observe that the upper rooms only are lighted by windows. There is no appearance of chimneys; the doorway is in one of the gables, and reaches more than halfway to the top



ANGLO-SAXON HOUSE.

of the house, and above it are some small square windows, which indicate an upper room, or rooms. On one side is a low shed, or wing, apparently constructed with square stones, or large bricks, covered, like the house, with semicircular tiles, probably shingles, such as we to this day see on church spires. The Saxons generally lived in low and mean houses, or, as we should call them, cottages. It was, indeed, this defenceless condition of our island which rendered it so easy a prey to William the Norman conqueror. He lost no time in erecting strong castles in all the principal towns of his kingdom, as at Lincoln, Norwich, Rochester, &c. for the double purpose of strengthening the towns and keeping the citizens in awe. The Conqueror's followers, among whom he parcelled out the lands of the English, imitated their master's example by building castles on their estates, and so rapidly did they

increase, that in the reign of Stephen, or within a century after the arrival of the Conqueror, there are said to have been one thousand one hundred and fifteen castles completed in England alone: the whole kingdom was covered with them, and the poor people worn out with building them. Their increase was, however, soon prohibited by a law forbidding the erection of any castles without a license from the king. Many of the castles of this age were of great size. Instead of a single tower, they consisted of several towers, both round and square, united by walls, enclosing a space called a court-yard, the entrance to which was usually between two strong towers. The whole building was surrounded with a moat or ditch, across which a drawbridge led to the massive doors, which were covered with plates of iron, and in front of them an iron grating, or portcullis, was let down through deep grooves in the stone-work; whilst, overhead projected a parapet, resting on brackets, and with openings, from which melted lead and hot water could be poured, or stones thrown, on the heads of the assailants, who should attempt an entrance by forcing, or as was the usual mode of attack, by setting fire to the doors. The gateways of Caerlaverock, Tunbridge, Conway, Carisbrook, and Caernarvon, are good specimens of this kind. A principal tower, or keep, rose preeminently above the rest, and generally from an artificial mount. It contained the well of water, without which the

garrison, when besieged, could not hold out in this their last place of refuge. The keep also contained a subterranean prison, and several stories of apartments communicating by a staircase either in the walls, or built on the outside of the tower. By way of illustration, we subjoin a view of Tunbridge Castle, as it remains to this day. It was built by one Richard de Tonbridge, a follower of William the Conqueror. The present fragment is the towered entrance-gate. The whole building was surrounded with a moat, and the exterior walls enclosed an area of about six acres. In the engraving are seen two massive towers flanking an arched gateway, with walls of great thickness,



TUNBRIDGE CASTLE.

and having no other openings than long narrow slits, called *oilets*, through which, when besieged, archers shot their arrows. In front of

this entrance there was formerly a drawbridge thrown across the moat, and raised at pleasure, when it formed a strong door, closing up the archway. This opening was again guarded by two portcullises, (or gratings like a harrow,) let down from above, and two thick doors extending across the entrance. The towers appear to have been divided into four stories, or floors, the lower being dungeons or prisons, and the upper formed into a large and noble hall, extending the whole width and depth of the two towers. It was lighted by two large windows towards the inner court. These towers are supposed from their style to have been built in the time of King John, or Henry III. The windows were not glazed, but had iron bars; the floor and ceiling were of immense thickness, the latter three feet. Branching off from this tower entrance are curtain walls to the right and left; the first extending up the side of a lofty hill, whereon was the keep-tower or chief residence of the baron: to this, it is presumed, he retreated when other parts of his castle were taken by an enemy.

After the age of Edward III. the castle became more like a mansion. The courts were multiplied. A space called the tilt yard, surrounded by stables and domestic offices, occupied one court. A second gateway led from thence into the inner court, which was often double, and surrounded on each side by spacious and magnificent apartments, as the hall, the banqueting

room, the chapel, with galleries of communication, and numerous sleeping chambers. The windows were often large and beautifully ornamented, but always high above the ground, and looking inwards to the court. The keep was entirely detached, and independent of these buildings. Such was the royal palace of Windsor erected by Edward III.; and such the splendid castles of Warwick, Ludlow, Spofford, Harewood, Alnwick, Kenilworth, Ragland, and many others.

As the character of the times became more peaceful, and law succeeded to the reign of the strong hand, a still further change took place in the construction of these dwellings. They retained the moat and battlemented gateway, and one or two strong turrets, but they were ill calculated to withstand a siege. They were generally quadrangular, (or four-sided) in form, the larger class enclosing two open courts, of which one contained the stables, offices, and lodgings of the household; the second, the principal or state chambers, with the hall and chapel. The windows were large and lofty, reaching almost to the ground, and several of them opening to the gardens on the outside of the building, though these were enclosed by high battlemented walls, and a moat. These are called embattled mansions, of the time of Henry VII. and VIII.; and some of the richest specimens extant are Wingfield Manor-house, in Derbyshire; Cowdray, in Sussex; Kelmingham Hall, in Suffolk;

Penshurst, in Kent; Deene Park, in Northamptonshire; and Thornbury Castle, in Gloucestershire. This period of transition from the castle to the palace is considered the best style of English architecture. The cut shows one of the highly ornamented embattled mansions, of which we have just spoken, viz. Wingfield Manor-house, built about the year 1440, nearly



WINGFIELD MANOR HOUSE.

in the centre of Derbyshire. It originally consisted of two square courts, one of which contained the principal apartments, and the other the offices. In the engraving is seen the principal entrance, and the end of the great state apartment, or hall, lighted by a small circular and a rich pointed window.

Hitherto we have spoken but of the residences of the nobility, which, in truth, resembled palaces.

An English gentleman's mansion, to this period, consisted of a good high strong wall, a gate-house, a great hall, and parlour; and within the little green court, where you came in, stood on one side the barn. It is, however, very difficult to discover any fragments of houses inhabited by the gentry, before the reign, at soonest, of Edward III., or even to trace them by engravings in the older topographical works; not only from the dilapidations of time, but because very few considerable mansions had been erected by that class. It is an error to suppose, that the English gentry were lodged in stately, or even in well sized houses. They usually consisted of an entrance passage, running through the house, with a hall on one side, a parlour beyond, and one or two chambers above; and on the opposite side, a kitchen, pantry, and other offices. Such was the ordinary manor-house of the fifteenth and sixteenth centuries. Larger structures were erected by men of great estates during the reign of Henry VI. and Edward IV.; but very few can be traced higher; and Mr. Hallam, an historical writer of high character, conceives it difficult to name a house in England, still inhabited by a gentleman, and not of the castle description, the principal apartments of which are older than the reign of Henry VII.*

* History of the Middle Ages. The Rev. Mr. Lysons, in his Description of Berkshire, says: The most remarkable fragment of early building which I have any where found mentioned is at a house in Berkshire, called Ap-

We turn aside from our immediate subject to note, from an old writer, a few particulars of the state of society to the time at which we have arrived in our notice of the architecture. "The government, till the time of Henry VIII. *was like a nest of boxes*, one within the other; for copyholders held of the lord of the manor, who held of a superior lord, who held himself perhaps of a superior lord or duke, who held of the king. Upon any occasion of bustling in those days, a great lord sounded his trumpet (all lords kept trumpeters, even down to James the First) and summoned those that held under him; those again sounded their trumpets, and so downwards to the copyholders, &c. The court of Ward was a great bridle in those days. No younger brothers were to betake themselves to trade, but were churchmen, or retainers and servants to great men, rid good horses (*now and then took a purse*); and their blood, that was bred at the good tables of their masters, was upon every occasion freely let out in their quarrels. It was then too common among their masters to have Feuds with one another, and their servants, at market, or where they met, in that

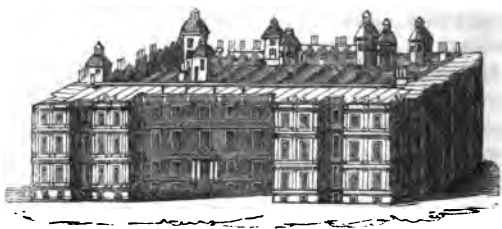
pleton, where there is a sort of prodigy, an entrance passage with circular arches, in the Saxon style, which must probably be as old as the reign of Henry II. No other private house in England, as I conceive, can boast of such a monument of antiquity.

In the construction of farmhouses and cottages, there have been probably fewer changes than in large mansions. Cottages in England seem to have generally consisted of a single room without division of stories.

slashing age, did commonly hang one another's bucklers. Then an equerry, when he rode to town, was attended by eight or ten men in blue coats, with badges. The lords lived in their countries, like petty kings; had their castles and boroughs, and sent burgesses to the lower house; had gallows within their liberties, where they could try, condemn, hang, and draw; never went to London but in parliament time, or once a year to do their duty and homage to the king. The lords of the manors kept good houses in their countries, eat in their gothic halls at the high table, the folke at the side-tables. Every baron, or gentleman of state, kept great horses for a man at arms; lords had their armouries to furnish some hundreds of men. No alehouses or inns then, except upon great roads; when they had a mind to drink, they went to the friaries, and when they travelled, they had entertainment in the religious houses for three days, if required. The meeting of the gentry was not then in tippling houses, but in the fields and forests, with their hawks or hounds, bugle horns, &c."

We are now enabled to present the reader with a magnificent palace, built in the reign of Edward VI. and which, for its date, is esteemed the most regular building in the kingdom. This is Longleat, in Wiltshire, the seat of the marquis of Bath. Upon its site was originally a priory, which came into the possession of the Thynne family, in the reign of Henry VIII.; and the

present mansion was commenced by the first proprietor of that family, and completed by his successors under the direction of an Italian architect. It consists of three stories, and in front is two hundred and twenty feet long, the stories being of Doric, Ionic, and Corinthian architecture, adorned with rich pilasters, &c. ;



LONGLEAT.

on all sides of the building is a handsome balustrade, with statues, and from the roof rise several cupolas, &c. The apartments in this palace are numerous, large, and sumptuous; the great hall is two stories in height, and the library is two hundred and twenty feet in length. The gardens were originally embellished with fountains, cascades, and statues, and laid out in formal parterres; but these have been newly modelled. The park is very extensive and beautiful, and the whole domain within the plantation is estimated to comprise a circumference of fifteen miles; and with respect to magnitude, grandeur, and variety of decoration,

it has always been regarded as the pride of this part of the country. Among the furniture of the house is a great number of portraits of eminent persons in the reign of Queen Elizabeth, and her successors.

In the brilliant reign of Elizabeth, the English nobles and princely proprietors vied more than ever with each other in the magnificence of their mansions. The principal deviations from houses erected in the two previous reigns was in the bay-windows, parapets, and porticos; and internally in the halls, galleries, state chambers, and staircases. Where brick or stone were deficient, the large country manor-houses were generally constructed of timber framework, with roofs carved in oak or chestnut. The mansions were, however, upon a more splendid and extensive scale under James and Charles I. than in the reign of Elizabeth—of these are, Hatfield, in Hertfordshire, the seat of the marquis of Salisbury, erected in 1611; and Audley End, Essex, the mansion of Lord Suffolk, built in 1616. A very stately mansion was also erected about this period, at Campden, in Gloucestershire, at an expense of twenty-nine thousand pounds; it was burnt during the civil wars, but when perfect, it occupied eight acres, was of the most splendid architecture, and had a large dome rising from the roof, which was illuminated nightly for the direction of travellers.

The deviations to which we allude, in these buildings, were produced by the introduction of

certain features of the Italian style of architecture, where, strictly speaking, the *old English style ends*. A beautiful specimen of the Italian style may be seen in Whitehall Palace. Next, the French style was adopted; then, the Dutch, in compliment to William III. of which part of Kensington Palace is a specimen; next, the large and heavy brick mansion, with little ornament to relieve it; and then the handsome style, partly after the Italian, such as we see in Burlington House, Piccadilly. This brings us nearly to the middle of the last century; from which time to 1800, the favoured style of building houses for persons of fortune was such as we see in Portland Place and Portman Square. The styles of the present century are too well known to the reader; and such is the variety of Grecian, Italian, and other orders, adopted in the splendid line of Regent Street, that a chapter would scarcely suffice to describe them.

The preceding observations refer only to the buildings of London. The changes in country mansions within the last two hundred years have been still more numerous, according to the taste of their owners and architects. It may, however, be interesting to mention a few of the most celebrated mansions erected since Campden, beforementioned. Among these are, Badminton, Gloucestershire, the seat of the Beaufort family, built about 1680; Althorpe, Northampton, of Earl Spencer, 1688; Castle Howard, York, of the earl of Carlisle; and Blenheim, Oxford,

of the duke of Marlborough, about 1704; Chatsworth, Derbyshire, of the duke of Devonshire (the oldest part), about the same time; Wanstead House, Essex (pulled down a few years since), about 1715: Holkham, Norfolk, of T. W. Coke, Esq.; and Stowe, Bucks, of the duke of Buckingham, by the same architect, Kent, about 1720; Corsham House, Wilts, 1747; Wrotham, Middlesex, of George Byng, Esq. M. P. 1754: Worksop, Notts., of the duke of Norfolk; Osterley, Middlesex, of the earl of Jersey, 1761; and Ragley, Warwick, of the marquis of Hertford, about the same period: Among the most extensive domestic architectural works of the last sixty years in the country are Luton Hoo, Beds., the seat of the marquis of Bute; Claremont, Surrey, of Leopold, king of Belgium; Howick, Northumberland, of Earl Grey; Eaton Hall, Cheshire, of the marquis of Westminster; the splendid improvements at Belvoir Castle, by the duke of Rutland; the magnificent additions to Chatsworth; and the repairs at Alnwick Castle. The erection of York or Gower House, St. James's; the re-fronting of Apsley House, Piccadilly; of the late Earl Dudley's mansion, in Park Lane; the building of the New Palace in St. James's Park; and of the villas in the Regent's Park, may be referred to as specimens of the most recent architectural taste in the metropolis.

INTERIOR OF AN OLD ENGLISH MANSION.

THE internal arrangements of early English habitations are no longer suited to the habits and wants of the present age, so different from those of our forefathers. The ancient mansions were deplorably deficient in many of the comforts with which modern residences abound; they improved, in this respect, with time, though, correspondent with this increase of convenience was the decrease of taste, and, as the plans of houses progressively improved, their architectural beauty declined.

The chief feature in the interior of an ancient residence of every class was the great or stone HALL, which often gave its name to the whole house. The principal entrance to the main building, from the first or outer court, opened into a thorough lobby, having on one side several doors or arches, leading to the buttery, kitchen, and domestic offices; on the other side, the hall, parted off by a screen, generally of wood carved, and with several arches having folding doors. Above the screen, and over the lobby, was the gallery for minstrels, or musicians, and on its front were usually hung armour, antlers, &c. The hall itself was a large and lofty room; the roof was richly carved and emblazoned with the arms of the family; and "the top beam of the hall*," in allusion to the position of his coat

* Whence the common expression, "the top of the tree."

of arms, was a toast, or symbolical manner of drinking the health of the master of the house. At the upper end of the hall, furthest from the entrance, the floor was usually raised a step, and this part was styled the *dais*, or high place. The windows usually ranged along one or both sides of the hall, at some height above the ground, so as to leave room for wainscoting, or tapestry below them. They were enriched with stained glass, representing the armorial bearings of the family, their connexions, and royal patrons, and between the windows were hung full-length portraits of the same persons. The royal arms usually occupied a conspicuous station at either end of the room. The head table was laid for the lord and the principal guests on the raised place, and other tables were ranged along the sides for inferior visitors and retainers. In the centre of the hall was the rere-doss or fire-iron, against which faggots were piled, and burnt upon the stone floor, the smoke passing through an opening in the roof immediately overhead, which was generally formed into an elevated lantern, a conspicuous ornament to the exterior of the building. In later times, a wide-arched fireplace was formed in the side of the room. By a record of the year 1511, it appears that the hall fire was discontinued at Easter-day, then called God's Sunday; and the fire-irons being cleared away, the space whereon the fire was burnt, or the hearth, was strewed with green rushes and flowers; whence the custom,

in our time, of decorating stove-grates with evergreens and flowers when they are not used for fires. The halls at the universities of Oxford or Cambridge furnish a picture, particularly at dinner, of the style and customs of the olden time; and those who are curious to know the mode in which our ancestors dined in the reign of the Henries and Edwards, may be gratified by attending that meal in the great halls of Christchurch or Trinity College, and imagining the occupants of the upper table to be the baron, his family, and guests, and the gowned commoners at the side tables to be the liveried retainers. The service of the kitchen, buteries, and cellars, is conducted, at the present day, precisely according to the ancient custom.

The hall, such as we have described it, is found in every old English mansion built before the reign of Elizabeth. But, about that time, the nobles began to disuse the custom of dining in company with their retainers and household in the great hall, and a separate apartment was reserved for the use of the family, which was called the dining-parlour, or banqueting-room. The chapel was another principal feature in every early English residence. It usually formed one side of the first court. Both the hall and chapel were often overlooked from windows in galleries and upper rooms. The other apartments were the great chamber, or withdrawing room, (now called the drawing-room) usually reserved for

state occasions, and hung with tapestry; and the gallery for the reception of visitors, for amusement, and indoor exercise. This was a long room with several bay windows, projecting externally, and forming agreeable nooks for private conversation within. The gallery was often embellished with royal or family portraits, maps, &c. The larger houses had, in addition to these apartments, the smaller in their stead, the parlours—sometimes divided into summer and winter parlours. Of these rooms, some were hung with tapestry, others wainscoted in small panels of richly grained oak; and the ceilings framed into panels also of oak, for which plaster has been substituted. Texts of scripture and moral truths were sometimes painted on cloths, which were hung in the panels of the hall or parlour.

Kitchens merit separate mention. The oldest kitchens are said to have been built by the Romans. They were mostly octagonal, (or eight-sided,) with several fireplaces without chimneys: there was no wood in the building, and a stone conical roof, with a turret at top, let out the steam and smoke; some, however, had vent below the eaves, to let out steam. They generally had four ranges, a boiling place for small boiled meats, and a house for the great boiler. In each kitchen was usually a place for keeping fitches of bacon, similar to our racks in farm-houses. A kitchen of the first mentioned description exists to this day, sufficiently entire to

show the lantern roof, as may be seen in the cut. This is the kitchen of the Abbey of Glastonbury, in Somersetshire; and this office is in better



ABBOT'S KITCHEN.

preservation than all the other buildings of the monastery. It is more than probable that chimneys were first introduced in kitchens, with widely-arched fireplaces, over which a common motto was written, as “*Waste not, want not,*” which exhorted the cooks to care and economy. Before the invention of jacks, poor boys were hired to turn the spits, and, an old writer says, “they licked the dripping pan, and grew to be huge, lusty knaves.” Bellows-blowers were also officers in the king’s kitchen, whose duty it was to see that soup, when on the fire, was neither burnt nor smoked.

One of the most spacious kitchens in England is that of Raby Castle, the magnificent seat of the duke of Cleveland. It is a square of thirty feet, having three chimneys, one for the grate, a second for stoves, and the third, (now stopped up) for the great cauldron. The roof is arched, with a small cupola in the centre: it has likewise five windows, from each of which steps descend, but only in one instance to the floor; and a gallery runs round the whole interior of the building. The ancient oven is said to have allowed a tall person to stand upright in it, its diameter being fifteen feet. It has since been converted into a wine cellar, the sides being divided into ten parts, and each holding a hogs-head of wine in bottles. Vast as is this kitchen, it must have been but suitable to the hospitality of former ages: for, in one of the apartments of Raby Castle, seven hundred knights are stated to have been entertained at one time.

Staircases in the older houses were carried up in separate turrets, generally circular, the steps being of stone running round a pillar in the centre, and the outer handrail grooved into the wall. In the reign of Elizabeth, staircases first became splendidly ornamented, being of wood, enriched with massive handrails and balustrades curiously carved, while the landings were superbly ornamented with figures, &c.

To return to the *Hall*. Several specimens of this ancient apartment are to be seen in, and within a few miles of London: as Westminster

Hall, built in 1097; Crosby Hall, Bishopsgate-street, 1466; Eltham Palace, before 1482; the Bishop's Palace, Croydon; the Hall at Hampton Court, in the reign of Henry VIII.; Gray's Inn Hall, London, in the reign of Queen Mary; the Middle Temple Hall, 1570; and the hall of Lambeth Palace, in the reign of Charles II. The Halls in the country seats of our nobility and gentry are too numerous to mention; we may, however, observe that Haddon, in the vicinity of the famed Peak of Derbyshire, is one of the most curious and perfect, and gives the completest and most interesting ideas of our ancient halls and their compartments; but,

Green weeds o'ertop thy ruin'd wall,
Grey, venerable Haddon Hall,
The swallow twitters through thee;
Who would have thought, when in their pride,
Thy battlements the storm defied,
That Time should thus subdue thee?
Since thine unbroken early day
How many a race hath pass'd away,
In charnel vault to moulder!
Yet Nature round thee breathes an air
Serenely bright and softly fair,
To charm the awed beholder.

The *materials* used in building have been progressively mentioned in the preceding notices, though a few general observations may be added on the subject. Wood and stone were the earliest materials; but, as a great part of England affords no stone fit for building, her oak forests were thinned, and less durable dwellings erected of

timber only. Stone houses are, however, mentioned as belonging to the citizens of London, even in the reign of Henry II.; and probably, though not often regularly hewn stone, yet those scattered over the soil, or dug from flint quarries, bound together with a very strong cement, were employed in building manor-houses. Occasionally, hewn stone was brought from a distance to erect castles and the larger description of mansions. This was the case in the building of Windsor Castle, part of the stone being dug from the neighbourhood of Merstham, (on the Brighton road) a distance of forty miles; the quarries were then in possession of the Crown, and antiquaries tell us that a patent of Edward III. is still preserved, empowering certain persons to dig stone here for the use of Windsor Castle, and ordering the sheriff to report and apprehend such men as should refuse to work, and send them prisoners to Windsor.

Bricks were made in England by the Saxons; but they were thin, and were called wall tiles. Early in the fourteenth century bricks (in the present sense of the term) were introduced, probably from Flanders; but they did not come into general use till a century afterwards. Many considerable houses, as well as public buildings, were then erected with bricks, in counties where the deficiency of stone was most experienced. Queen's College and Clare Hall, at Cambridge, and part of Eton College, are existing specimens of bricks as they were then employed.

They were then made of various colours, in more ornamental shapes than at present, and were glazed in the manner of delf ware. Even so early as the time of Henry VIII. the art of making bricks to serve all the purposes of stone around doors and windows, was carried to high perfection. At Sutton Place, near Ripley, in Surrey, built by this monarch's brewer, the piers, parts of the windows, chimney-tops, and other parts, some highly ornamented, are formed of artificial stone, or brick, and are still in excellent repair. Bricks, as they are now made, were first introduced in the reign of Charles I. The reader may recollect they are of baked clay and sand; but he may not be aware that all bricks made in England for sale are ordered by act of parliament to be eight and a half inches long, two and a half inches thick, and four wide. They bear a heavy duty, which, in one year, yields upwards of three hundred thousand pounds.

Chimneys are of still later introduction, and are not mentioned as being built in England until the middle of the fourteenth century; but they are found in several of our castles which bear a much older date. Down to the reign of Elizabeth, the greater part of the houses in considerable towns had no chimneys: the fire was kindled against the wall, or in the centre of the room, and the smoke found its way out as well as it could, by the roof, the door, or the windows. Chafing dishes were in general use, or the hole

wherein the fire was made, was covered with iron before the family retired to rest. Neither were chimneys known in cottages till the above date; and they were not used in the farmhouses of Cheshire till the year 1616: the fire was in the middle of the house, against a hob of clay, and the oxen lived under the same roof.

Glass was introduced in church windows upwards of a thousand years since; but glazed windows in dwelling-houses were rare even in the time of Henry VIII.: they were then moveable furniture, and bore a high price. When the earl of Northumberland, in the reign of Queen Elizabeth, in 1573, left Alnwick Castle, the windows were taken out of their frames and laid carefully by. The farmhouses before this period had lattices of wicker, or fine strips of oak checkerwise; and centuries before, the panes of windows were of horn instead of glass. The casement hung on hinges was the earliest form; for sash windows were not introduced till the early part of the reign of Charles I., and were not general till the latter part of the time of Queen Anne.

MEALS.

THE luxury and hospitality of the English in past ages have been recorded with considerable minuteness, perhaps even with more attention than the utility of such matters entitles them to

receive. Nevertheless, they are interesting to the reader, as exhibiting pictures of manners and progressive refinement.

The ancient Britons, we learn, made their table of the ground, on which they spread the skins of wolves and dogs. The guests sat round, the food was placed before them, and every one took his part. They were waited upon by the younger people of both sexes; they who had not skins were contented with a little hay, which was laid under them: they ate very little bread, but much meat, boiled or broiled upon coals, or roasted upon spits before fires kindled as gipsies do in these days. The best living appears to have been in South Britain, where venison, oxen, sheep, and goats were eaten, and ale or mead was the common drink. The whole family attended upon the visitors; and the master and mistress went round, and did not eat any thing till the guests had finished their meal.

After the arrival of the Saxons in England, forms were more strictly attended to in the daily meals. The people, then called Anglo-Saxons, were celebrated for their hospitality. On the arrival of a stranger, he was welcomed, and water was brought him to wash his hands; his feet were also washed in warm water, wiped with a cloth, and sometimes put into the host's bosom. A curious law was enforced at this period respecting the host and guest: it was briefly this: if any one entertained a guest of any sort in his house for three days, and the guest committed

any crime during that period, his host was either to bring him to justice, or answer for it himself; and, by another law, a guest after two nights residence, was considered one of the family, and his entertainer was to be responsible for all his actions; conditions, which, it may be presumed, made men choice in their company.

The meal now assumed more regularity: the parties sat at large square tables, on long benches, according to rank; and, by a subsequent law of Canute, a person sitting out of his proper place, was to be pelted from it by bones at the discretion of the company, without the privilege of taking offence. The mistress of the house sat, as at present, at the head of the table, upon a raised platform, under a canopy, and distributed the provisions to the guests; whence came the modern title of *lady*, being softened from the Saxon *læf-dien*, or the server of bread. The tables were covered with fine cloths, some very costly; a cup of horn, silver, silver-gilt, or gold, was presented to each person; other vessels were of wood, inlaid with gold; dishes, bowls, and basins were of silver, gold, and brass, engraved; the benches and seats were carved like animals, and covered with embroidery; indeed, such was the magnificence of some furniture, that the tables were of gold or silver, or wood ornamented with silver and gems: silver tables also occur. It should be remembered that all tables were square at this period; and they were displaced by the old oaken table of long

boards upon tressels, which are common even in our time.

The food of the preceding period consisted of meat and vegetables, and the tables appear to have been plentifully, though plainly, supplied. There were oxen, sheep, fowls, deer, goats, and hares; but hogs were by far the most generally kept, and formed a principal part of the provision. On this account, swine were allowed by charter to run and feed in the royal forests; for salted meat, as a winter provision, was very common. All the sorts of fish now taken, were eaten at the above time; herrings were preferred, and the porpoise, now no longer eaten, was in request by the Anglo-Saxons. Bread was, in some instances, from poverty, the only kind of food; which then seems to have been made of barley, wheaten bread being considered as a delicacy. Baking was well understood; and the Anglo-Saxon cookery was regarded not only as a matter of taste, but of moral propriety; since, if a person ate any thing half dressed, ignorantly, he was to fast three days, and four, if he knew it. Roasted meat seems to have been considered a luxury; but boiling was very general; and broiling and stewing were also in use. Ale and mead were the favourite liquors, and wine was an occasional luxury. Honey was used in most of the meals of this period, on which account, added to that of sugar not being brought to England until the fifteenth century, the wild honey found in the English woods became an

article of importance in the forest charter. Fruit, beans, and herbs were commonly eaten; peppered broths and soups, and a kind of *bouilli* were esteemed; buttermilk or whey was used in the monasteries; and salt was used in great quantities, both for preserving and seasoning all sorts of provisions.

In representations of Anglo-Saxon feasts, the men and women are seated apart at table; a person is cutting a piece of meat off the spit into a plate held underneath by a servant; and cakes of bread, oblong, square, and round dishes are on the table. Festivals were given to people on religious accounts; they kept it up the whole day on great occasions, and the feast was accompanied with music. Forms, not chairs, were used; the chief visitors were placed in the middle, and the next in rank on the right and left. A dish at the table was set apart for alms for the poor; and when our Anglo-Saxon kings dined, the poor sat in the streets, expecting the broken meat, &c. At private parties also two persons eating out of the same dish was a peculiar mark of friendship.

The Danes, in their visits to this country, established the custom of four meals a day, and the practice of sitting and drinking long together; this often produced quarrelling, against which several Saxon and Norman laws were enacted. They were also accustomed to sing and play on the harp in turn; and to be entertained by the gleemen, ale-poets, dancers, harpers, jugglers,

and tumblers, who frequented the earliest taverns, called guest-houses, ale-shops, wine-houses, &c. The drinking customs of this period, however, were frequently marked rather by profusion than by mirth or cordiality; as will be remembered in that singular practice of dividing wooden bowls or tankards into stages by pegs, the distance between each being considered as a fair draught; and by the necessary caution used towards the Danes, of requiring one to pledge himself that another should not stab a Saxon whilst drinking. Of both these customs, some traces are yet extant, in the phrases of a person being a "peg too low;" and in the expression "I pledge you."

After the Conquest, in 1066, immoderate feasting was somewhat abated. In comparison with the Saxons and Danes, the Norman followers of the Conqueror were spare in their meals when they first invaded England, though they soon fell into as gross hospitalities as their predecessors. The custom of four meals in the day was altered to two, and the prime minister of Henry I. endeavoured to reduce them to one. The principal of these, the dinner, was at three o'clock in the morning, and the supper at five in the afternoon; in which there appears to have been sometimes a great variety of dishes; since a Bishop Ely, at this period, is said to have had at his table, all the sorts of beasts that roam on the land, of fishes that swim in the water, and of birds that fly in the air, and there were also many

dishes of which the composition is now unknown. The most esteemed kind of bread was a sort of gingerbread, called peppered bread. The wine of this period is supposed to have been principally brought from France, though some sorts, like Rhenish, were also made in England; and there were also in use several sorts of other liquors, composed of honey, spices, or the juice of mulberries, named hypocras, pigmait, claret, and morat: there were likewise cider, perry, and ale.

A quaint writer, in the days of Henry II., tells us that "the English were universally addicted to drunkenness, continuing over their cups day and night, keeping open houses, and spending the income of their estates in riotous feasts, where eating and drinking were carried to excess without any elegance." Upon this passage, the learned Lord Kaimes observes: "People who live in a corner, imagine that every thing is peculiar to themselves. What is here said of the English is common to all nations in advancing from the selfishness of savages to a relish for society, but who have not yet learned to bridle their appetites."

We must pass on to the time of Edward III. with merely noticing the custom of keeping Christmas, in the intervening reigns, in Westminster Hall, which William Rufus had built for a banqueting room, as an appendage to his palace. Henry III. is said to have feasted six thousand persons in this hall and some other

rooms in honour of the coronation of his Queen Eleanor; and the same monarch is said to have given another banquet of thirty thousand dishes, though the story does not rest on good authority. Edward II. likewise feasted his nobility here at Whitsuntide, in 1317.

The passion for feasting had so greatly increased in England in the fourteenth century, that a severe law was passed by Edward III. to restrain certain ranks to proportionable banquets. He himself, however, gave an entertainment of thirty courses, the fragments of which fed one thousand persons. The art of cookery now required considerable skill, and the making of blanc-manger, tarts, pies, boiling of chickens, preparing rich soups of the brawn of capons, with all the other duties of a cook, are to be found in records of this period. French cooks were employed by the nobility, and even by merchants, who, an old writer tells us, "when they gave a feast, rejected butchers' meat as unworthy of their tables, having jellies of all colours, and in all figures, representing flowers, trees, beasts, fish, fowl, and fruit." "The wines," according to the phrase then used, consisted of a collation of spiced liquors and delicate cakes, taken by persons of rank or fashion just before retiring to rest. Spices, such as cloves, cinnamon, grains of paradise, ginger, and others, were eaten as confections for a dessert. The dinner hour of this period is supposed to have been nine o'clock in the morning. Magnificent

presents were sometimes made between each course; and in the castles, the court gates were shut during meals. Breakfast, we may here observe, was not a usual meal with our ancestors, if we except the time when they ate four meals a day: at other times they lay in bed till dinner time.

Cookery flourished in the reign of Richard II. He removed the old hall at Westminster, and built the present edifice in the year 1397; and, two years after, he gave a "house-warming in this hall," when, if Stowe may be believed, he feasted ten thousand persons. He also kept his Christmas here in 1399, when the daily consumption was twenty-eight oxen and three hundred sheep, beside fowl without number. We need not wonder then that Richard kept two thousand cooks: they were learned in their art, and have left to the world their cookery book, entitled the "Form of Cury, or a Roll of English Cookery, compiled about the year 1390, by the master-cooks of Richard II." The mention of breakfasts occurs about this time: the viands were bread and wine, boiled beef, bread, beer, wine, salt fish, butter, sprats, herrings, brawn, mustard, and malmsey. Edward IV. had loaves made into manchets or rolls, almond biscuits, and ale for breakfasts.

Costly banquets continued to increase during the fifteenth century, though those recorded are chiefly the entertainments of kings and persons of distinction. A proud feature in these con-

sisted of devices for the table called subtleties, made of paste, jelly, or blanc-manger, placed in the middle of the board with labels describing them in verse. Shapes of animals were frequent; and on a saint's day, angels, prophets, and patriarchs were set upon the table in plenty. Among the famous dishes at the more splendid entertainments was the "peacock enkakyll;" the receipt for dressing which directed, that, "for the feast royal, peacocks shall be dight in this manner. Take, and flay off the skin with the feathers, tail, and the neck and head thereon; then take the skin, and all the feathers, and lay it on the table abroad, and strew thereon ground cummin (a warm seed), then take the peacock, and roast him and baste him with raw yolks of eggs; and when he is roasted, take him off, and let him cool awhile, and take and sew him in his skin, and gild his comb, and so serve him forth with the last course." Certain dishes were also directed as proper for different degrees of persons; as "conies parboiled, or else rabbits, for they are better for a lord;" and, "for a great lord, take squirrels, for they are better than conies; a whole chicken for a lord; seven mackerel in a dish, with a dragge of fine sugar," which is also a dish for a lord; another receipt runs "when a pig is roasted, lay on thwart him always one bar of silver foil and another of gold, and serve him all whole at the board of a lord." Another specimen of the feasts of this period must suffice for a picture of manners. It is that

at the installation of the archbishop of York, in the reign of Edward IV. whereat were consumed three hundred quarters of wheat, three hundred tuns of ale, one hundred tuns of wine, one thousand sheep, one hundred and four oxen, three hundred and four calves, three hundred and four swine, two thousand geese, one thousand capons, two thousand pigs, four hundred swans, one hundred and four peacocks, fifteen hundred hot venison pasties, four thousand cold, five thousand custards, hot and cold. The characteristic of the ordinary living in the castles of the nobility was gross hospitality, as in the instance of the famous Guy, earl of Warwick, in whose household six oxen were eaten for breakfast. It was customary in the greater mansions to have the long and stout oaken table well covered with large joints of meat, or by abundance of poultry, game, fish, wild fowl, &c. Throughout the greatest part of the year the provision was chiefly salt, as the imperfect system of farming, then practised, would not secure the cattle being fed in winter.

At the banquets of this period, a side table was appropriated to wine and ale, which were handed to the guests in wooden or pewter goblets; and in the middle of the principal board stood a large vessel of silver, holding salt, the sitting above which indicated the rank or reputation of the guest. The general hour of breakfast, about this time, with the nobility, whose meals were considerably earlier than those of

tradesmen, yeomen, &c. was seven, dinner was served at ten, and commonly lasted three hours; supper followed at four, and the liveries or collations followed at nine in the evening. The first meal, even of a lord and his lady, at their private table, was frequently herrings, beer, wine, and salt fish; and their last consisted of a gallon of beer, with a quart of warm wine mixed with spice. The richer clergy, however, lived more luxuriously, the office of principal cook in the larger monasteries being only conferred on one who understood his art. One of the cooks to Croyland Abbey is recorded to have provided the monks, at his own charge, with almond milk on fish days, at the enormous expense of forty pounds. An old law is also recorded for enforcing an equitable distribution of this milk with fine bread and honey. The records of the clergy afford us many curious memoranda of ancient living; as, for example, we learn from the list of provisions bought for Archbishop Wareham's dinner, about the year 1500, that both rape-oil and olive-oil were then used in cookery.

Henry VII., notwithstanding his immense wealth, was little inclined to hospitalities; though he kept the ninth Christmas of his reign in Westminster Hall with great splendour, feasting the mayor and aldermen of London, and showing them sports on the night following in the great hall, which was richly hung with tapestry, &c. "which sports being ended, *in the morning*," the king, queen, and court sat down at a table

of stone to one hundred and twenty dishes placed by as many knights and esquires, while the mayor was served with twenty-four dishes, and abundance of wine. "And, finally, the king and queene being conveyed with great lights into the palace, the maior with his company in barges returned to London by breake of the next day."

In the sixteenth century, the English tables continued to be hospitably supplied; though salted provision was still a principal article of food between Michaelmas and Whitsuntide. Some of the dishes used, were extremely rare and costly, as swans, pikes, and sturgeon richly stewed; herons, venison, peacocks, &c. But the most perfect notion of the living and domestic arrangements of the old English nobility and gentry will be found in the entries of what were called the Household Books of the time. One of the most celebrated of these records is the *Northumberland Household Book*, being the regulations of the establishment of the fifth earl of Northumberland, at his castles of Wrenill and Lekinfield, in Yorkshire, begun in 1512. No baron's family was on a nobler or more splendid footing. It consisted of one hundred and sixty-six persons, masters and servants; fifty-seven strangers were reckoned upon every day; on the whole two hundred and twenty-three. During winter they fed mostly on salt meat and salt fish; and with that view there was a provision of one hundred and sixty gallons of mus-

tard per year; so that there cannot be any thing more erroneous than the magnificent ideas formed of "the roast beef of *Old England*." On flesh days, (that is, when meat was not forbidden by the Catholic religion), through the year, breakfast for my lord and lady was a loaf of bread, two manchets, a quart of beer, a quart of wine, half a chine of mutton, or a chine of beef boiled. On meagre days (or when meat was forbidden), a loaf of bread, two manchets, a quart of beer, a quart of wine, a dish of butter, a piece of salt fish, or a dish of buttered eggs. During Lent, a loaf of bread, two manchets, a quart of beer, a quart of wine, two pieces of salt fish, six baconed herrings, four white herrings, or a dish of sprats. There was as little variety in other meals, except on festival days; and this way of living was, at the time, high luxury. There were but two cooks to dress victuals for two hundred persons; and fowls, pigeons, plovers, and partridges were prohibited as delicacies, except at my lord's table. The table-cloth was washed about once a month; no sheets were used; and only forty shillings were allowed for washing throughout the year. The family rose at six in the morning, dined at ten, and supped at four in the afternoon; and the castle gates were shut at nine. Mass was said in the chapel at six o'clock, that all the servants might rise early. The earl passed the year at three country seats, but he had furniture only for one: he carried every thing along with him, beds, tables, chairs, kitchen utensils; and

seventeen carts, and one waggon conveyed the whole: one cart sufficed for all his kitchen utensils, cooks' beds, &c. There were in the establishment eleven priests, besides seventeen persons, chanters, musicians, &c. belonging to the chapel. No mention is made of plate, but only of the hiring of pewter vessels. Wine was allowed in abundance for the lord's table, but the beer for the hall was poor indeed, only a quarter of malt being allowed for two hogsheads. The servants seem all to have bought their own clothes from their wages. Every thing in the household was done by order, with the pomp of proclamation; and laughable as it may now seem, an order was issued for the right making of mustard, beginning "it seemeth good to us and our council."

Our ancestors rigidly abstained from eating meat during Lent. This fast was first appointed in this country, in the year 641, by Ercombert, king of Kent. Succeeding generations marked the distinctions between the various foods. We find flesh to have been subsequently prohibited during Lent, though Henry VIII. published a proclamation in 1543, allowing the use of *white meats*, which continued in force until, by proclamations of James I. in 1619 and 1625, and by Charles I. in 1627 and 1631, flesh was again wholly forbidden.

The luxurious habits of Henry VIII. and his court will be recollected by every reader of English history. The sovereign, however, was

eclipsed by his favourite minister, Cardinal Wolsey, whose establishments were of the most splendid description. At Hampton Court Palace, he lived in great splendour, and upon his entertaining some French ambassadors there in 1527, his gentleman-usher, Cavendish, tells us of "expert cooks, and cunning persons in the art of cookery; the cooks wrought both day and night with subtleties and many crafty devices, where lacked neither gold, silver, nor other costly things meet for their purpose:" another memorandum furnishes some idea of the excesses at this festival, for the whole party are said to have drunk deeply, and some of the guests were led off to bed, and in the chambers of all was placed abundance of wine and beer.

Among the regulations of the king's household were that "his highness's baker shall not put alum in the bread, or mix rye, oaten, or bean flour with the same, and if detected, he shall be put into the stocks: master-cooks shall not employ such scullions as lie all night upon the ground before the kitchen fire: dinners to be at ten, and suppers at four: the brewers not to put any brimstone in the ale: twenty-four loaves a day for his highness' greyhound."

Of the living in the reigns of Edward VI., Mary*, and Elizabeth, we find many curious

* Philip II. of Spain, the consort of Queen Mary, gave a whimsical reason for not eating fish. "They are," said he, "nothing but element congealed, or a jelly of water."

records. Breakfasts became more customary; consisting of butter and eggs, or buttered eggs, but more commonly meat, and a fine beefsteak broiled, with a cup of ale, at eight or nine o'clock; and about this time, bread and butter were substituted for kitchen grosse, or dripping and bread, for breakfast. Pewter was likewise introduced for wooden platters and dishes. The nobility, gentry, and students, dined at eleven in the forenoon, and supped between five and six in the afternoon. The merchants, especially in London, seldom dined before twelve at noon, and supped at six at night; the husbandmen dined at high noon, as they called it, and supped at seven or eight. It is hard to tell, observes an historian, why, all over the world, as the age became more luxurious, the hours became later. Was it the crowd of amusements that pushed on the hours gradually? or, were people of fashion better pleased with the secrecy and silence of the night, when the vulgar industrious had gone to rest? In past ages, men had few amusements or occupations but what daylight afforded them.

Few English sovereigns were so well acquainted with their dominions as was Queen Elizabeth: she may be said to have visited every corner of her empire, and in these royal journeys or "progresses," as they are called, her loyal subjects strove to outvie each other in the splendour of their receptions. Nothing could surpass the magnificence of the entertainments thus planned for the queen's gratification, either as

respects the splendour of show, or the costliness of the more substantial banquet. These occasions are too numerous to mention; and we can only notice one of the queen's visits to the palace at Greenwich, as described by a German, who travelled in England in 1598. It was Sunday, and after attending service in the chapel, the queen prepared for dinner. A gentleman entered the room bearing a rod, and with him another bearing a table-cloth, which, after they had both kneeled three times, he spread upon the table, and after kneeling again, they both retired: then came two others, one with the rod again, the other with a salt-seller, a plate, and bread, which, after kneeling, they also placed on the table: then came an unmarried and a married lady, bearing a tasting-knife, and having stooped three times gracefully, they rubbed the table with bread and salt. Then came the yeomen of the guard, bringing in, at each time, a course of dishes, served in plate, most of it gilt; these dishes were received by a gentleman, and placed upon the table, while the lady-taster gave to each guard a mouthful to eat of the particular dish he had brought, for fear of any poison. During the time that this guard (which consisted of the tallest and stoutest men that could be found in all England, being carefully selected for this service) were bringing dinner, twelve trumpets and two kettle-drums made the hall ring for half an hour together. After this a number of unmarried ladies appeared, who lifted the meat

from the table, and conveyed it to the queen's inner and more private chamber, where, after she had chosen for herself, the rest was sent to the ladies of the court. The queen dined and supped alone, with very few attendants.

A circumstance which occurred to the queen during dinner on Michaelmas day is believed to have given rise to the custom of eating goose at that time. During the meal, news was brought to the queen of the defeat of the Spanish Armada; when she commanded that the dish (a goose), then before her, might be served up on every 29th of September, (or Michaelmas day), to commemorate the above glorious event.

The changes in customs at meals from the reign of Elizabeth to the present time are scarcely of sufficient interest for the reader. About this reign, the dining-room was strewn with rushes, besides which there were carpets, chairs, and stools, flowers in the windows; and one yeoman was constantly waiting to receive stools, snuff the candles, light gentlemen to bed, and keep out dogs. No servant was to wait without a trencher in his hand. Dining with hats on was usual; they were only taken off when grace was said. Towards the close of the reign of Elizabeth, eleven was the dining hour; then twelve. It continued to be early till the reign of William III. or, a century afterwards; so that it was not uncommon to transact public business *after dinner*: thus, Queen Elizabeth dined with Sir Thomas Gresham before she proceeded to

name the Royal Exchange; and the foundation-stone of Greenwich Hospital was laid June 30, 1696, by the commissioners and Sir Christopher Wren, the architect, precisely at five in the evening, after they had dined together.

The early dinner-hour left time for an evening promenade in summer and autumn. Hence, the parks of London were as gaily crowded after as they are in the present day before dinner. Even in the present century, the centre mall or walk of St. James's Park might be seen thronged with promenaders in the full-dinner dress, after dinner; though within a few years the hour of dining has changed from four to six, seven, and even eight o'clock; St. James's Mall is deserted by fashion; Hyde Park has become the favoured *drive*, for the display of well-appointed equipages, although the splendour of dress, and the effect produced by the presence of rank and distinguished character are lost by the greater part of the company being shut up in carriages. The modern custom of abandoning the metropolis for the sea-coast, or the country, as soon as the fine weather sets in, also long operated as a drawback from these scenes of gaiety, though "late seasons" have more recently detained persons of fashion in London during the finest portion of the year.

The changes in cookery would occupy still more space; though it may be interesting to know what was considered "the best universal sauce in the world" in the boon days of Charles II.

at least, what was accounted such by the duke of York, who was instructed to prepare it by the Spanish ambassador. It consisted of parsley, and a dry toast pounded in a mortar, with vinegar, salt, and pepper. A fashionable or cabinet dinner of the same period consisted of a dish of marrow bones; a leg of mutton, a dish of fowl, three pullets, and a dozen larks, all in a dish; a great tart, a neat's tongue, a dish of anchovies, a dish of prawns, and cheese. At the same period, a supper dish was a chine of beef roasted. Indeed, "roast beef" appears to have first become celebrated in this reign; for Charles originated the *sirloin* by knighting, by way of frolic, a loin of beef, which was thus Sir-Loin; and the oak table upon which the king performed the ceremony is or was lately to be seen at Friday Hill House, in the parish of Chingford, in Essex*.

* A curious anecdote of the epicurism of an individual is related as occurring in the last century. A gentleman of Gloucestershire had one son, whom he sent abroad to make the grand tour of the continent, upon which journey the young man attended to nothing but the various modes of cooking, and methods of eating and drinking luxuriously. Before his return, his father died, leaving him a very large monied fortune, and a small landed estate. He now looked over his note-book, to discover where the most exquisite dishes were to be had, and the best cooks procured. He had no other servants in his house than men cooks; his butler, footman, housekeeper, coachman, and grooms, were all cooks. He had three Italian cooks, one from Florence, another from Sienna, and a third from Viterbo, for dressing one Florentine dish. He had a messenger constantly on the road between Brittany and London, to bring him

Notice of the successive changes in setting out the table would occupy many pages ; but a brief account of the origin of the principal of the implements may be an acceptable conclusion.

The form of the *table* has been already noticed. The early use of *table-cloths* has also been mentioned. At one period, the "lord of the manor," as he would now be called, was entitled to the table-cloth, towel, &c. of the house where he dined. A father giving advice to his son, particularly recommended him, as one means of success in life, to have his table covered with a clean cloth. Some of the table-cloths made for the use of the nobility and opulent gentry were of great value : one would cost eighteen pounds

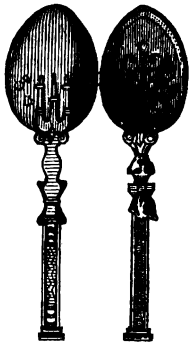
The *knives* used by the ancient Britons were of great length, and rather resembled weapons of defence, or daggers, than dinner knives. A meat-knife of Queen Elizabeth's time is described with a handle of white bone. It has been said that knives were only first made in England in 1563 ; which appears to be incorrect, as Chaucer, the poet, who died in 1400, alludes to a knife as a *Sheffield thwittel*, and whittle is to this day

the eggs of a certain sort of plover found in the former place. He was known to eat a single dinner at the expense of fifty-eight pounds, though himself only sat down to it, and there were but two dishes. In nine years he found himself getting poor, and this made him melancholy and ill. When totally ruined, having spent nearly one hundred and fifty thousand pounds, a friend gave him a guinea to keep him from starving ; and he was found in a garret soon afterwards roasting an ortolan (an expensive bird) with his own hands. A few days afterwards this infatuated person shot himself.

among the manufacturers the name of a common kind of knife. The most ancient knives were pointed, as it was customary for the carver to help the guests to a slice of meat on the point of a knife; and it is only within these few years that round topped knives have been adopted in France.

Forks were not introduced into England till the reign of James I. when they were brought from Italy, and much ridiculed here as an effeminate piece of finery. Before this, skewers of silver or gold were used for forks in carving*.

Spoons were originally made of roots of box, brass, bone, and horn; and some were made to fold up for the pocket. The annexed cut represents the front and back of an ancient spoon, the bowl of the spoon being temporarily fastened on to a fork, and the instrument thus serving as a fork or spoon.



Grace at meals is of high antiquity. One grace among the Anglo-Saxons was signing the dish with a cross, but it was usually said by the clergy when at table. Psalms were sung as grace on Sundays and festivals; and in the time of Shakspeare, grace was often said in rhyme.

Drinking healths was originally a religious

* Forks are, however, mentioned in an inventory of furniture belonging to Edward I.

ceremony, and is of equal antiquity with grace. The custom was at its greatest height after the Restoration of Charles II. The origin of the term *toast* is uncertain, but it was probably taken from a toast floating in a cup of liquor.

HISTORICAL NOTICES OF EDUCATION IN ENGLAND

ACCORDING to the earliest records, the education of the ancient Britons consisted in their skill in certain field sports, healthful pastimes, and domestic amusements. They did not know how to read, but learned hymns by heart, sang and danced to music. Such were the pursuits of the mass of the people: indeed, they held it dishonourable to learn to read and write. Learning was in these times confined to the Druids, who possessed extraordinary power over the minds of their fellow men. Their education is believed to have been a poetical one; they learned by rote several thousand verses, in which all the knowledge then extant was contained. The leading maxim which they gave to the people was well calculated to maintain their power: for they taught that the fertility of the fields depended upon the riches of themselves, the Druids. They were the priests, and probably the law-givers, of the people; their doctrines were not reduced into writing, but repeated from one generation to another, so that little is known of their actual history.

It may be interesting to enumerate the games to which we have alluded. They consisted in lifting up great weights, running, leaping, swimming, wrestling, and riding; and, it is supposed, charioteering, or the skilful driving and management of different kinds of carriages. The others were archery, playing with the sword and buckler, and spear; coursing, fishing, and fowling; poetical composition; singing, with the harp; drawing or painting, particularly coats of arms, &c.

For many centuries knowledge was confined to the clergy, although under this denomination were comprehended many who did not exercise the offices of religious ministry. Among the Anglo-Saxons, the first of whose monarchs began to reign in 827, we find children learning psalms and some books by heart; at home religiously brought up under their parents or masters, or in monasteries, or under bishops, who either made monks or clerks of them, or sent them when young men, armed, to the king; and so minute are the accounts of education at this period, that figs, grapes, nuts, almonds, apples, pears, or money, are stated to have been the school rewards.

Needlework has been from the earliest times an important branch of education. The Anglo-Saxon women were famous for their needlework; and the English work was celebrated abroad for its excellence. An Anglo-Saxon lady had a curtain, on which were worked the actions of her husband. The kind, relating to embroidery

and figures, was most in fashion. The various kinds practised would astonish the most industrious modern female: many curious books of patterns were published, and it is supposed that such books were generally cut to pieces, and used by women to work upon, or transfer to their samplers. Maids used to work with their mistresses. Needlework was also practised by men. The working of flowers was particularly specified; and we find one kind said to be practised in the manner of a vineyard.

From education being thus almost wholly confined to the clergy, the word *Clericus*, or *Clerk*, became synonymous with penman, the sense in which it is still most usually employed. If a man could write, or even read, his knowledge was considered as proof presumptive that he was in holy orders. If kings and great men had occasion to sign any document, they subscribed the "*sign*" of the cross opposite to the place where the "*clerk*" had written their name. Hence we say, to *sign* a deed or letter. Illiterate people still make their signs or *marks*, in this manner, by drawing a +, by the side whereof the lawyer's clerk adds their christian and surnames. The laity, or people who were not clerks, did not feel any urgent necessity for the use of letters. Commerce was carried on principally by truck or barter, or by payments in ready money; and sums were cast up, as amongst the Romans, upon an abacus, or accounting table, the amount being denoted by

counters, or similar tokens. From the difficulty of communicating between place and place, the people had seldom any opportunity of conveying intelligence to absent friends. Many important transactions, which now require writing, could then be effected by word of mouth. At the present day, if you wish to buy a horse, it is sufficient for you to pay the money to the owner : he delivers the horse to you, you ride him to the stable, and the bargain is completed. But if you wish to buy a field, a huge deed must be drawn by a lawyer, and engrossed upon a parchment, which is stamped, money being paid to government for the same. This is called a *conveyance*. Now, in early times, the horse and *field* might be conveyed with equal simplicity, and without any writing whatever. When land was sold, the owner cut a turf from the green-sward, and cast it in the lap of the purchaser, as a token that the possession of the earth was transferred ; or, he tore off the branch of a tree and put it in the hand of the grantee, to show that the latter was to be entitled to all the products of the soil. And, when the purchaser of a house received *seizin* or possession, the key of the door, or a bundle of thatch plucked from the roof, signified that the dwelling had been yielded up to him. The intent of these visible symbols or forms was to supply the place of writing, by impressing the transaction upon the recollection of the witnesses, who were called together upon the occasion.

The scarcity of books at this period will in

some measure explain this almost universal ignorance. Before their introduction, wood appears to have been the material upon which poems were written; a small stave or rod was provided, and one line was written upon each face of the rod. The first books were written upon the leaves of the Egyptian papyrus plant; but, from the seventh to the tenth centuries, little of this material was to be obtained in Europe. About the close of the tenth century, the art of making *paper* from cotton rags was introduced in the place of parchment, a substance too expensive to be readily spared for mere purposes of literature; so that a painstaking clerk could find it worth his while to erase the writing of an old book in order to use the blank page for another manuscript. Again, the only learned works were written in Latin, which was used in all documents and transactions relating to church affairs, but could only be acquired with great difficulty by the people. Copious dictionaries were then unknown; perhaps there might be a meagre vocabulary, of which three or four copies existed in a whole kingdom; but a stock of words could only be acquired from a teacher, and trusted to the memory. Hard drudgery this for the unfortunate master, and still more so for the unlucky scholars, who were treated with great severity; since we are told of one master who was so harsh to his pupils, that at last they could bear his cruelty no longer; and rebelling against him, they stabbed him to death with their penknives.

Such was the state of knowledge among the subjects over whom reigned ALFRED, the "Shepherd of his people," the "Darling of the English," and deemed in his time, the wisest man in England. The zeal which this excellent prince showed for literature is delightful. He was born in the year 849, succeeded to the crown in 871, and his reign extended to the close of the century. Although the son of a king, he was wholly ignorant of letters until he attained twelve years of age. He was fondled by his parents for his beauty; but that instruction which the poorest child can now acquire with the greatest ease, was withheld from the prince. Alfred was taught to wind the horn, to bend the bow, and to hunt and to hawk; he also acquired great skill in the noble art of the chase, then and for ages after considered as the most necessary accomplishment of the nobility, whilst book-learning was thought of little use to them. His active mind was, nevertheless, employed. Though he could not read, he could attend, and he listened day and night to the verses which were recited by minstrels and glee men, the masters of Anglo-Saxon song; his mother chanced one day to show him and his brother a volume of Anglo-Saxon poetry which she possessed: "He who can first read the book shall have it," said she: this excited the zeal of Alfred; his mother put the book into his hands, and he applied so steadily to his task, that the volume became his own: his love of

verse increased with his growth, and he contrived to compose Anglo-Saxon poetry throughout his busy life.

Getting knowledge, in many respects, resembles the saving of money: the love of each increases with the store itself. The second of the books which Alfred read, the first being the collection of poems, was a volume containing a selection from the psalms, with the daily prayers, according to the ancient usage of the church. Next to the cultivation of his own mind, Alfred considered the diffusion of knowledge among his people. He did not seek to enlighten any class exclusively, but all his subjects; and, in proof of this we find in a circular letter addressed by Alfred to the bishops, that he earnestly recommended the translation of "useful books into the language which we all understand; so that *all the youth of England*, but more especially those who are of gentle-kind, and at ease in their circumstances, may be grounded in letters,—for they cannot profit in any pursuit until they are well able to read English." Yet, all this attachment to literature grew up in a general state of the grossest ignorance. "When I took the kingdom," says Alfred, "very few on this side of the Humber, very few beyond, not one that I could recollect south of the Thames, could understand their prayers in English, or could translate a letter from Latin into English." To remedy this evil, Alfred assembled such scholars as the time afforded. Envyng their knowledge

of Latin, he acquired that language in his thirty-eighth year sufficiently to translate the only book of Saxon history then extant : he translated other works of great learning, and attempted a complete version of the Bible, the finishing of which was prevented by his early death. He enforced education by refusing to promote the uneducated, as well as by his own example. He insisted that his "ministers," or the persons whom he employed, should endeavour to obtain due knowledge; and in case of non-compliance, he deprived them of the offices which they held. Aldermen and mayors, and governors, were forced to go to school, to them a grievous penance, rather than give up their emoluments and their command. Those who were too old to learn, or so utterly unfit for letters as to render their case hopeless, were allowed to find substitutes; a son, or a near kinsman, or failing both, a vassal, or even a slave, who was to learn in the place of his principal: and, at an advanced period of his reign, Alfred, who was called by his biographer, "the Truth-teller," thanked God that those who sat in the chair of the instructor were then capable of teaching. Happily, the means by which this patriot king thus contributed to the happiness of his people, are preserved to us. He usually divided his time into three equal portions; one was employed in sleep and recruiting his body by diet and exercise; another in the dispatch of business; a third in study and devotion; and, that he might

more exactly measure the hours, he made use of burning tapers of equal length, for at this time we must recollect, clocks and watches were totally unknown. And, by such a regular distribution of his time, though he suffered much by illness, this heroic prince, who fought in person fifty-six battles by sea and land, was able, during a life of no extraordinary length, to acquire more knowledge, and even to compose more books, than studious men, who, in more fortunate ages, have made literature the object of their uninterrupted industry.

The impulse given to education by Alfred did not die with him*. His children, six in number, were taught the Anglo-Saxon psalms, prose, and poetry. Ethelweard, his youngest son, received a sort of public education: he was committed to proper teachers, with almost all the noble children of the province, and with many of inferior ranks. They were all assiduously instructed in Latin, in Saxon, and writing; and when they were old and strong enough, in

* Translations of the Bible were multiplied in consequence of Alfred's assiduity; and, Mr. Palgrave informs us that, from this, or the Anglo-Saxon age, down to that of Wickliffe, (or, for nearly five centuries,) we, in England, can show such a succession of versions of the bible in metre, and in prose, as are not to be equalled amongst any other nation in Europe.

The rarity of books in Alfred's time ought to be mentioned among his obstacles; for he is believed to have given a very large estate for a book on a learned subject; a *bargain* which may have given rise to the maxim: "Learning is better than house and land."

hunting and gymnastics, as conducive to warlike habits. Alfred likewise founded and endowed schools, so as to perpetuate the benefits of his reign in future ages. Among these the chief were at Oxford; and it has been stated, though not proved, that he founded the University there. It is, however, more certain that the schools at Oxford decayed after Alfred's reign, and that city was burnt by the Danes in 979, and again in 1009: but sacred studies were restored, and the University re-established by a learned Englishman in the year 1133.

Little is known of the progress of education from this period till the extinction of the Saxons, and the establishment of the Norman conqueror in England, in 1066. The history of the period is preserved in the writings of the venerable Bede, to whom we owe all our knowledge of English history, from the landing of the Saxons in Kent to his time (nearly three centuries); and from him is copied much of the Saxon Chronicle, which was continued to the year 1154. The Life of Alfred, by his tutor, Asser, and the Lives of the Saints of the Church are, besides these, nearly all that remain of Saxon literature. The Saxon origin of the English language has been, however, traced with considerable minuteness. Sir James Mackintosh, in his *History of England*, recently published, observes: "From the Anglo-Saxons we derive the names of the most ancient officers among us; of the greater part of the divisions of the kingdom, and of almost all

our towns and villages. From them also we derive our language; of which the structure, and a majority of its words, much greater than those who have not thought on the subject would at first easily believe, are Saxon. Of sixty-nine words which make up the Lord's Prayer, there are only five not Saxon. Of eighty-one words in the soliloquy of Hamlet, thirteen only are of Latin origin. Even in a passage of ninety words in Milton, whose diction is more learned than that of any other poet, there are only sixteen Latin words. In four verses of the authorised version of Genesis, which contain about a hundred and thirty words, there are no more than five Latin. The language of familiar intercourse, the terms of jest and pleasantry, and those of necessary business, the idioms or peculiar phrases into which words naturally run, the proverbs, which are the condensed and pointed sense of the people, the particles, on which our syntax depends, and which are of perpetual recurrence;—all these foundations of a language are more decisive proofs of the Saxon origin of ours than even the great majority of Saxon words in writing, and the still greater majority in speaking."

It is certain that the establishment of the Normans in this island was an incidental disadvantage, which powerfully operated in checking the growth of English literature. When William ascended the throne, he brought over with him great multitudes of Norman nobility, and it was

the policy of his reign, and the reign of his immediate successors, firmly and unrelentingly to keep in subjection the former inhabitants of the island. William possessed great and important districts in France, and under Henry II. these acquired a vast additional extent. A great portion of the nobility under these princes were natives of France, and most of those who were not strictly so, possessed estates in that country. Living in intercourse with each other, and with their neighbours on the continent, and despising the rudeness and barbarity of the Saxon race, the native language of our own island sunk into neglect and contempt. Few of the nobles, or of the dignified clergy, were able to express themselves in it on the most ordinary subjects. Our laws, our pleadings, our parliamentary discussions, our deeds of inheritance, were all French. The princes of the Norman line, who were encouragers of literature, had no conception of any literature which was not Latin or French. That language, which in its constituent members is the same which has since been immortalized in the writings of Shakspeare, Bacon, and Milton, was at this time threatened with total extinction.

The English language does not appear to have been spoken, nor even understood, in the twelfth century. The language of this period was termed Anglo-Norman. With the thirteenth century, English began to be cultivated; and, about the commencement of the fourteenth century, our language had undergone the whole change to

which it was doomed by the introduction of Norman words. Many French and Latin words have, indeed, been introduced in later ages, but by learning or caprice, rather than by the convenience of familiar intercourse. Very shortly after the close of the reign of Edward II. or the year 1307, Sir John Mandeville wrote a narrative of his travels in English, as well as in French and Latin: Wickliffe, the great reformer of Christianity, delivered the earliest appeals to the people in questions of religion, in English; he died in 1384: and Chaucer, usually called the Father of English poetry, died in 1400, and consequently, wrote within the above period. In short, many books, perfectly intelligible to us, were written before Edward III. who reigned from 1327 to 1357. In this reign lived the celebrated William of Wykeham. He derived his designation from Wykeham, a village in Hampshire, where he was born in 1324, of respectable parents, but at the same time so poor, that but for the liberality of the lord of the manor, a liberal education would have been far beyond his reach. He was the private secretary to his patron, who recommended him to the notice of Edward III. by whom he was appointed to superintend the building of Windsor Castle. He next took holy orders, and rose rapidly till he became bishop of Winchester, and lord high chancellor of England. He amassed great wealth, which he employed in improving his cathedral, and founding a grammar-school at Winchester, in

the year 1373, which still exists a worthy monument of his magnificence. In 1386 he completed his noble foundation of New College, Oxford, which occupied six years in building; and, scarcely was this college finished, when he commenced erecting another at Winchester, which he also lived to see finished in about the same space of time.

Chaucer mentions reading and singing in the education of little children in his time; he notices a girl's school at Bow, near London, where French was taught; and also, as a sign of polite education, they were instructed not to wet the fingers deep at meals, forks not being then in use. An Italian writer of the same period, describes a wife as "young and beautiful in her person; mistress of her needle; no man-servant waiting better at her master's table; skilled in horsemanship and in management of a hawk; no merchant better versed in accounts."

Education, in all the early stages, was very rarely at home, but in the court or the houses of nobles, &c. This was general in both sexes. The infancy and extreme boyhood was intrusted to women, and, at the age of eleven years, education was commenced in earnest. Among princes, the parents selected some veteran and able soldier of noble family, under whose roof their son was placed, and in whose castle, commencing his services in the capacity of a page, he received his instructions in the exercises and accomplishments befitting his condition.

Thus, Edward the Black Prince, delivered his young son Richard, afterwards Richard II. to Sir Guiscard d'Angle as his military tutor. Henry IV. entrusted the education of his son Henry, afterwards the valorous Henry V. to Sir Thomas Percy, a brave and veteran warrior: and James I. of Scotland being taken prisoner, and confined in the Tower of London, there received an excellent education through Henry IV. of England, who placed him under the care of Sir John de Pelham, constable of Pevensey Castle, a man of note, both as a statesman and a warrior.

Among the elegant accomplishments which were blended with the early education of both sexes, we should not omit to notice music, which was intended to render the learner a delightful companion in the hall at home, as his skill in warlike exercises was calculated to make him a formidable enemy in the field. The science of music, both instrumental and vocal; the composition and recitation of ballads, roundelays, and other minor pieces of poetry; an acquaintance with the romances and writings of the popular poets of the times; were all essential branches in the system of education which was adopted in every castle in the fourteenth and fifteenth centuries. The danger of over-cultivation of the fascinating science of music does not appear to have been so common in those days as in our own. The brave and accomplished military leader, Sir John Chandos, sang sweetly, and

solaced his master, Edward III. on a voyage, by his ballads ; and the Count de Foix, a celebrated hero, frequently requested his secretaries, in the intervals of severer occupation, to recreate themselves by chaunting songs and roundelays. Indeed, in the early ages, music may be said to have been a branch of the system of education, and it was more or less cultivated by persons of all conditions. Churchmen studied it by profession, and the law-students at the inns of court learned singing and all kinds of music. A few of our early sovereigns were skilled in music : Richard II. is known to have assisted at divine service, and to have chaunted a collect-prayer : Henry IV. is described as of shining talents in music ; and Stow tells us that Henry V. “ delighted in songs, metres, and musical instruments.”

We obtained an interesting glimpse of the state of female education about this time, from a curious book of *Advice to Young Ladies*, written in the year 1371. At this time, in the upper ranks, the education of females was generally conducted in the monasteries, or in the family of some relative or friend, if possible, of superior rank. It was less common to educate daughters at home, partly perhaps from its trouble, and partly because it was thought that abroad they would be more likely to form advantageous connexions. Under all its forms, however, its character seems to have been nearly the same. It consisted of needlework, confectionary, (or

the art of preserving fruits, &c,) surgery, (or a knowledge of the healing art,) and the rudiments of church-music; to which, in an education at a monastery, was perhaps generally added, the art of reading. The prejudices of the times, and particularly of the male sex, were opposed to any higher degree of cultivation of the mind; arising, probably from a suspicion, that it might render women an overmatch for their admirers. In this spirit, even the accomplishment of reading, as has just been hinted, was by no means universal; nor is it certain that where it was so, its effects were beneficial, from the absurd and corrupting books in which some persons were taught. "Instead of reading bokes of wisdom and science," says the knight, "they studye in nought but the bokes that speak of love's fables, and other worldlie vanities." There were men at this time who maintained that wives and daughters should not read the Bible. Our knight opposes this opinion, and thinks it good that women should be taught to read their Bible; but regards writing as dangerous and unnecessary, and thinks it better "if women can nought of it." He appears to have set two priests and two clerks to select a book of "ensamples," consisting of extracts from the Bible, the acts of kings, the chronicles of France, Greece, and England. In speaking of the state of female manners, one of the first faults which our knight takes occasion to correct, and which was natural to ignorant and uneducated girls, was that of

levity. Among other points, he fixes on their conduct at mass; at which the grossest irreverence and disorder are known to have prevailed. The church during the celebration of the service seems to have been an established scene of gossip and flirtation. The men came with their hawks and dogs, walking to and fro to converse with their friends, to make bargains and appointments, and to show their splendid coats.

To return to male education; it appears that reading and writing were from the fourteenth century, its chief branches. Children were instructed in grammar, as now. Parochial grammar-schools in villages, occur in the fifteenth century: this brings us to the commencement of grammar-schools, properly so called. To prevent the growth of Wicklivism, or the doctrines of Wickcliffe, it had been made illegal to put children to private teachers; and the consequent excessive influx to only a few schools, rendered, in 1477, grammar-learning so low, that several clergymen of London petitioned parliament for leave to set up schools in their respective churches, in order to check seminaries conducted by illiterate men. Thus, schools held in a room over the church porch, are alluded to by Shakspeare; and we find this custom so late as the seventeenth century, in John Evelyn, the son of a gentleman of fortune, born in the year 1620, who, at four years old, was taught to read by the village schoolmaster, over the porch of Wotton Church, in Surrey.

Henry VI. appears to have had some attachment to letters, but whether it originated only in his fondness for books of devotion is doubtful. At all events, he founded Eton College, in 1440, for the support of a provost and seven fellows, and the education of seventy youths in classical learning; and to the munificence of this sovereign we owe the building of King's College, Cambridge*. A letter from one Master William Paston, at Eton, proves that Latin versification was taught there as early as the beginning of Edward the IVth's reign, and we learn from him that at the above period, the sons of country gentlemen living at a considerable distance were already sent to public schools for grammatical education.

Of the education of Henry's successor, Edward IV. we have little record: his whole life was divided between the perils of civil war, and the unrestrained pleasures of sensual indulgence.

* Schools are said to have been established at Cambridge, under the Saxons; but there were no remains of them under the first Norman kings. It is more clearly established, that the foundation of the university at Cambridge was laid in the reign of Henry II. by some learned monks sent from the abbey of Croyland, to their manor of Cottenham, near Cambridge, who living in a large house in Cambridge, went thither every day, and taught at different hours, the whole circle of the sciences, a great concourse of students resorting to their lessons. From these beginnings, that university soon rose to the highest degree of splendour, and Peterhouse was the first regular college that was erected there; Hugh Balsham, bishop of Ely, founding it in 1284.

Edward V. it will be remembered, was murdered in his youth: his successor Richard III. is said to have possessed talents and eloquence, and the English yeomen of his reign are described as qualified by their intelligence, and by their independent spirit, to become jurors. Henry VII., though he was called the Solomon of England, did little for the spread of education; the sayings recorded of him show more wariness and low cunning than knowledge of literature; and though he possessed great penetration, his mind was narrow. Arthur, son of Henry VII., we are told, was well instructed in grammar, poetry, oratory, and history. In this reign, however, the purity of the Latin tongue was revived, the study of antiquity became fashionable, and the esteem for literature gradually propagated itself throughout every nation in Europe. The art of printing, invented about this time, extremely facilitated the progress of these improvements; though some years elapsed subsequent to this discovery before its beneficial effects were felt to any considerable extent.

A custom is mentioned about this date, which shows the zeal of the London scholars. Upon St. Bartholomew's eve, (Sept. 5) they held meetings for disputing the principles of grammar; and Stow tells us that the scholars of divers grammar-schools disputed beneath the trees in the churchyard of the priory of St. Bartholomew, Smithfield. These disputes ceased with the suppression of the priory, but were revived

one year under Edward VI. when the best scholars received silver bows and arrows for their prizes.

Among the most eminent men of this remarkable period is Sir Thomas More, the records of whose early life and private history throw some light upon the education of the time. More was born in London, in 1480, five years before the accession of Henry VII. to the throne. He was instructed in the first rudiments of education at a free grammar-school in Threadneedle-street, a seminary of considerable eminence, but affording means of improvement very unequal to what, in the present time, may be procured at a grammar-school of reputation. As a further step in his education, More was afterwards placed in the family of Cardinal Morton. In those days a man of inferior rank could alone hope to reach distinction through a patron, in whose family the politeness, elegance, and knowledge of the age were to be found : for, while there was no middle rank of respectability, and the bulk of the community laboured under poverty and ignorance, the patronage of the great was necessarily courted by men of learning, as their only resource, and distinguished scholars had a ready access to the tables of persons of condition, at a period when the possession of learning was so rare. " At the same time, the internal economy of a great man's family, resembling, on a smaller scale, that of the monarch, was the proper school for acquiring the manners most conducive to success

at court. Persons of good condition were consequently eager to place their sons in the families of the great, as the surest road to fortune. In this station, it was not accounted degrading to submit even to menial offices; while the greatest barons of the realm were proud to officiate as stewards, cup-bearers, carvers to the monarch, a youth of good family could wait at table, or carry the train of a man of high condition, without any loss of dignity*." More soon attracted particular notice among the cardinal's retinue, and was pointed out by him to the nobility who frequented his house, as a boy of extraordinary promise. "This child here waiting at table," he would say, "whosoever shall live to see it, will prove a marvellous man." Listening daily to the conversation, and observing the conduct of such a personage, More naturally acquired more extensive views of men and things than any other course of education could, in that backward age, have supplied. At the age of seventeen, More was sent by his patron to Oxford, where a better taste in literature had lately been introduced, and he had there the advantage of attending the lectures on Greek and Latin. More subsequently became lord high chancellor, though he ultimately fell a victim to his conscientious refusal to sanction the wicked license of his sovereign Henry VIII. More wrote several learned works, and was not only a zealous cultivator, but a liberal patron of

* Life of More, by Macdiarmid.

literature. He was twice married, his first wife being carefully instructed in literature, in music, in whatever seemed necessary to improve or adorn her mind ; thus, she became a woman in whose society More might have spent the remainder of his days with delight. In the intervals of business, the education of his children formed his greatest pleasure. But it was in the accomplishments of his daughters that More found the most gratifying reward of his cares. His opinions respecting female education differed very widely from what the comparative rudeness of the age might have led us to expect. By nothing he justly thought is female virtue so much endangered as by idleness, and the necessity of amusement ; nor against these is there any safeguard so effectual as an attachment to literature. Some security is indeed afforded by a diligent application to various sorts of female employments ; yet these, while they employ the hands, give only partial occupation to the mind. But well chosen books at once engage the thoughts, refine the taste, strengthen the understanding, and confirm the morals. Female virtue, informed by the knowledge which they impart, is placed on the most secure foundations, while all the milder affections of the heart, partaking in the improvement of the taste and fancy, are refined and matured. More was no convert to the notion, that the possession of knowledge renders women less pliant ; nothing, in his opinion, was so untractable as ignorance. Although to manage with

skill the feeding and clothing of a family be an essential portion in the duties of a wife and a mother; yet to secure the affections of a husband, he judged it no less indispensable to possess the qualities of an intelligent and agreeable companion. Nor ought a husband, if he regards his own happiness, to turn aside from repairing the usual defects of female education. Never can he hope to be so truly beloved, esteemed, and respected, as when his wife confides in him, as her friend, and looks up to him as her instructor. Such were the opinions, with regard to female education, which More maintained in discourse, and supported by practice. His daughters, rendered proficient in music, and other elegant accomplishments proper for their sex, were also instructed in Latin, in which language they read, wrote, and conversed with the facility and correctness of their father. The results of this assiduous attention soon became conspicuous, and the school of More, as it was termed, attracted general admiration. In the meantime their stepmother, a notable economist, by distributing tasks, of which she required a punctual performance, took care that they should not remain unacquainted with female works, and with the internal management of a family. For all these purposes, which together appear so far beyond the ordinary industry of women, their time was found amply sufficient, because no part of it was wasted in idleness or trifling amusements.

More's family lived in a house which he had

built at Chelsea, on a large scale, but with more attention to comfort than splendour. It was surrounded with gardens extending to the Thames, and in adorning these, a work which he himself superintended, he found incessant employment for that train of servants, whom the custom of the age obliged persons of his rank to maintain. His collection of rare birds, quadrupeds, and other natural curiosities, afforded him another source of constant occupation. If any of his servants discovered a taste for reading, or an ear for music, he allowed them to cultivate their favourite pursuit. To preclude all improper conversation before children and servants at table, a domestic was accustomed to read aloud certain passages, so selected as to amuse at the time, and to afford matter for much entertaining conversation*.

* More, after saying that he devotes nearly the whole of the day abroad to others, and the remainder to his family at home, says: "I have for myself, that is for literature, no time at all. For, when I return home, I must needs converse with my wife, trifle with my children, talk with my servants. All these I account matters of business, since they cannot be avoided, unless a man should choose to be a stranger in his own family. It is, besides, as indispensable to our happiness, as to our duty, to render ourselves, by every means in our power, agreeable to those whom either nature, or chance, or choice, have rendered the companions of our lives."—The breaking up of More's establishment at Chelsea is circumstantially related. Upon his resigning the office of Lord Chancellor, he found that his yearly income would not exceed one hundred pounds, while the payment of his debts almost exhausted his money and valuable effects. His son-in-law informs us that after this,

Margaret Roper, the first-born of More's children, was as celebrated for her learning as beloved for her tender affection to her father in his hour of suffering. Erasmus called her the ornament of Britain, and the flower of the learned matrons of England, at a time when education consisted only of the revived study of ancient learning. She composed a beautiful account of her father's martyrdom.

The amiable character of Sir Thomas More has, in some degree, led us from our main subject, though most of his history that we have selected, is connected with the learning of the time in which he lived: at all events, the school of More is too important to be lightly passed over, especially as he is described by historians as the first Englishman who signalled himself

the whole of More's property, in gold and silver, (paper obligations were not then known,) did not, with the exception of his gold chain, the appendage of his rank, exceed the value of one hundred pounds. More dismissed his whole train of retainers and state servants; but with that affectionate concern which overlooked no one around him, he procured for them all, suitable appointments in families of distinction. He gave his great barge to Sir Thomas Audley, his successor in the chancellorship, with whom he placed his eight watermen; and his fool, or jester, the distinguishing appendage of high rank in those days, he presented to the Lord Mayor of London, and his successors in office.—Erasmus, speaking of More's charitable disposition, says: "You might call him the benefactor of all the needy." In the neighbourhood of his residence at Chelsea, he erected a house for aged people, who were maintained at his expense; and it was the province of his favourite daughter, Margaret, to superintend this establishment, and see all the wants of its feeble inmates duly relieved.

as an orator, and the first writer of prose which is still intelligible.

In the reign of Henry VIII. we meet with many shining examples of the progress of education, besides that of More. Henry himself had when a boy been removed by his father from public business, and occupied with the pursuits of literature; and, after his accession to the throne, we find him filling up the intervals of his festivities with music and literature, "which were his favourite pursuits, and were well adapted to his genius." Hume says: "he made such proficiency in the former art, as even to compose some pieces of church-music, which were sung in his chapel. He was initiated in the elegant learning of the ancients. And though he was so unfortunate as to be seduced into a study of the barren controversies of the schools, which were then fashionable, he still discovered a capacity fitted for more useful and entertaining knowledge." Henry, as he possessed himself some talent for letters, was an encourager of them in others. He founded Trinity College, at Cambridge, and gave it ample endowments; and the countenance given to letters by the king and his ministers contributed to render learning fashionable in England. The sovereign's accomplishments are highly rated by a Venetian minister, who was in London ten years after his accession. He writes: "His majesty is an excellent musician and composer, an admirable horseman and wrestler, and possesses a good knowledge of the French, Latin, and Spanish

languages." Cardinal Wolsey was considered as learned; his manners had acquired the polish of the society to which he was raised; his elocution was fluent and agreeable; and one of his means of pleasing the capricious Henry was to converse with him on favourite topics of literature. Cavendish, who was gentleman usher to Wolsey, and wrote his life, tells us that "his sentences and witty persuasions in the council chamber were always so pithy, that they, as occasion moved them, continually assigned him for his filed tongue and excellent eloquence to be expositor unto the king in all their proceedings." Wolsey, it appears, received a grammatical education at Ipswich, whence he was sent to Magdalen College, Oxford, and was subsequently appointed master of a grammar-school dependent on the same college. Part of his ill acquired wealth, later in life, he expended in laudable munificence for the advancement of learning. At Oxford he erected the celebrated college of Christchurch; he founded several lectures, and the first chair for teaching Greek: he also intended to have enriched his college with copies of all the manuscripts that were in the Vatican, (or Palace of the Pope,) at Rome. He likewise founded a collegiate school at Ipswich.

The scarcity of schools before the Reformation, (or the change in religion from the Catholic to the Protestant, in the reign of Henry VIII.) is here worthy of notice. Cranmer received his early education from a parish-clerk. This may

seem singular, for he was of gentle blood, and was entered at Cambridge, amongst "the better sort of students." But probably such shifts were not unusual before the Reformation. The monasteries indeed had schools attached to them in many instances. In Elizabeth's time, a complaint was made in parliament, that the number of such places of education had been reduced by one hundred, in consequence of the suppression of the religious houses. Still, it must have often happened, (thickly scattered as the monasteries were,) that the child lived at an inconvenient distance from any one of them; and probably little was learned there after all. It was the want of schools in London, that induced Dean Colet to establish that of St. Paul's, in 1512, which, under the fostering care of Lilly, the first master, not only became so distinguished in itself, but set the example, and prepared the way, by its rules and its grammar, for so many others that followed its establishment*. Edward VI., with the natural feeling of a boy, fond of know-

* Cardinal Wolsey is said to have written the preface to Lilly's Grammar: but this is doubtful: if it were, indeed, Wolsey's writing, it would be far more creditable to his abilities and sound judgment than any other proof which remains of them. In that preface, some of the clearest principles of tuition are clearly laid down. "Nothing," it is there said, "can surely be ended, whose beginning is either feeble or faulty; and no building be perfect whenever the foundation and groundwork is ready to fall, and unable to uphold the burden of the frame." The necessity of making the scholar learn thoroughly what he is taught step by step, is fully stated and enforced.

ledge, and himself a proficient for his years, was aware of the evil, and projected its remedy, in the foundation of Christ's Hospital, or, as it is commonly termed, the Blue-coat School*. It was not, however, till the reign of Elizabeth, that the evil was at all adequately met. The dignitaries and more wealthy ecclesiastics of the reformed church bestirred themselves and founded some schools. Many tradesmen, who had accumulated fortunes in London, retired, in their later years, to the country-town which had given them birth, and gratefully provided for the better education of their neighbours, by furnishing it with a grammar-school. In such cases application was usually made to the queen for a charter, which was granted with or without assistance by money on her own part; and whoever will examine the dates of our foundation-schools, free-schools, or grammar-schools, will find a great proportion of them erected in that glorious reign.

* Dr. Ridley, bishop of London, had the enviable felicity of suggesting before the king in a sermon preached at Westminster, the imperious demands of poverty upon the attention and commiseration of the powerful and rich. A general report was made to the king on the state and condition of the poor, and the best means of relief and reform; they were divided into three classes—the poor by impotency, by casualty, and by idleness. For the innocent and fatherless was provided Christ's Hospital; for the wounded and diseased, the hospitals of St. Thomas and St. Bartholomew; and for the idle and vagabond, Bridewell, where they might be chastised and compelled to labour.

We have now conducted the reader to the period at which the foundation of grammar-schools became general throughout England. Their great number will, of course, prevent our describing them; but a brief notice of two or three of these establishments will explain the general plan of all of them. One of the best examples that we can select for this purpose is the celebrated grammar-school at Bedford, which, though it has been established upwards of two hundred and seventy years, is now in the most flourishing condition. Edward VI. founded a grammar-school at Bedford, as well as in other places; but Sir William Harpur, a native of Bedford, and Lord Mayor of London, endowed the school with thirteen acres of land, “for the instruction of children of the town in grammar and good manners.” This land is in the parish of St. Andrew’s, Holborn, and since Harpur gave it, there have been built upon the same Bedford Row, Featherstone Buildings, Red Lion, and Lamb’s Conduit Streets, &c. the rents of which amount, at this time, to ten thousand pounds per annum. The consequence is, that there are superabundant means for education at Bedford, free of all cost. There is a grammar-school, an English school, a large preparatory school, and an infant school; thus including the whole of the young population of all classes; and there is no school in Bedford at which parents have occasion to pay the master. These schools, from their founders not only building

the school-house, but bequeathing property to support them, are called *Endowed Schools*. Such is the wealth of the Harpur estate, that the funds are applied to other benevolent purposes besides the education of youth; for the extraordinary increase of the revenue occasioned the trustees to apply to parliament to regulate its disposal, and extend the objects of the charity. Eight hundred pounds are annually given as marriage portions to forty young women, (daughters of ten years householders of Bedford,) in sums of twenty pounds each, or ten in every quarter. Fifteen hundred pounds are annually reserved for apprenticing boys and girls; and premiums are given for length and fidelity of service; two pounds for every year, and five pounds for every fifth year; and good apprentices, at the expiration of their indentures, are entitled to rewards of ten pounds or twenty pounds. The effects of such liberality are visible in the manners and morals of the people throughout the neighbourhood. Servants entitled to these advantages are anxiously sought for, and there are in the gaols comparatively few prisoners.

The suppression of the monasteries, as we have just explained, led to the increase of schools in England; while the clergy were enjoined by proclamation "to exhort the people to teach their children the Lord's Prayer, the Creed, and the Ten Commandments in English," the service of the church having been previously performed

in Latin. In this reign also the first edition of the whole bible, in English, was published, with a dedication to Henry; and about the year 1536, bibles were ordered to be set up in some convenient place within the churches, that the parishioners might read them; and by a proclamation in the year 1539, it was ordained that every parish should buy a Bible, under the penalty of forty shillings; the price of which, bound, with clasps, was forty shillings.

In the reign of Henry's successor, Edward VI. the public libraries were plundered by the Reformers. In that at Oxford, books and manuscripts were destroyed without distinction: thousands of volumes were condemned as useless, and those of geometry and astronomy were supposed to contain nothing but necromancy or magic.

Edward VI. was a diligent, docile, gentle, sprightly boy, whose proficiency in every branch of study was remarkable. One of his tutors was Sir Anthony Cook, a man eminent for his literary acquirements. This king died in his sixteenth year; but the diary of his life, written with neatness and correctness, proves that he merits much of the praise bestowed on him by historians of the time.

Among the distinguished characters of this period must be named, Roger Ascham, who was Latin secretary to Edward VI., to Mary, and to Elizabeth. Ascham contrived to introduce an easy and natural style in English writing,

instead of the taste of his day, by which books were filled with words and phrases intelligible only to a few readers: he adopted, he tells us, the counsel of an ancient writer, "to speak as the common people do, to think as wise men do." The study of the Greek language was the fashion of this day, and Ascham informs us that the princess Elizabeth understood Greek better than the clergy of Windsor. One of Ascham's works was on shooting; for, at this time fire-arms were so little known, that the term shooting was confined to the bow, then this weapon of our hardy countrymen, and its use was part of an English education. In this work Ascham says: "I have written this English matter in the English language for Englishmen." Another of his works is entitled *The School-master*, "to teach children to understand, write, and speak the Latin tongue," and this little book he bequeathed to his family as "the right way to good learning." Ascham died suddenly, and Elizabeth is said to have declared that she would rather have forfeited ten thousand pounds than have lost her tutor.

Of the education and early days of Lady Jane Grey, we have many interesting particulars. This beauteous lady was born at Bradgate, near Leicester, in 1587. Part of her father's mansion yet remains, including a tower, which tradition assigns as that occupied by the Lady Jane. She received her early education from Aylmer, domestic chaplain to her father, and

afterwards made bishop of London, by Queen Elizabeth. At the age of seventeen, Jane was well skilled in the Hebrew, Greek, and Latin languages, and in the study of divinity, as appears by her writings. Ascham, of whom we have just spoken, visited the Lady Jane at Bradgate, where he found her reading in Greek, Plato's Dialogue on the Immortality of the Soul, while the rest of the family were hunting in the park. Ascham asked her why she did not join the chase : smiling she answered, " All their sport in the park is but a shadow to the pleasure that I find in Plato : alas ! good folk, they never felt what true pleasure meant." Ascham asked her what chiefly allured her to this deep knowledge, " seeing that not many women, but very few men have attained thereunto : " she replied : " One of the greatest benefits that ever God gave me, is, that he sent me so sharp and severe parents, and so gentle a school-master. For when I am in presence either of father or mother, whether I speak, keep silence, sit, stand, or go, eat, drink, be merry, or sad, be sewing, playing, dancing, or anything else, I must do it so perfectly as God made the world, or else I am so sharply taunted, so cruelly threatened, with pinches, nips, and bobs ; " suffering till time come that I must go to Mr. Aylmer, who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing while I am with him. And when I am called from him, I

fall on weeping, because, whatever I do else but learning, is full of grief, trouble, fear, and whole misliking unto me; and thus my book hath been so much my pleasure and more, that in respect of it all other pleasure, indeed, be but trifles and troubles unto me." Her love of learning and private life even induced her to refuse the crown; but, overcome by the ambitious entreaties of her husband, she became queen but for nine days, when Mary being acknowledged sovereign, the unfortunate Jane was executed for treason on Tower Hill, Feb. 12, 1554. In the morning she wrote a Greek letter to her sister on the blank leaf of a Testament in the same language, and in her note-book three sentences in Greek, Latin, and English, of which the last is as follows:—"If my faults deserved punishment, my youth, at least, and my imprudence, were worthy of excuse. God and posterity will show me favour."

Mary was brought up under her mother Catherine of Arragon: little is recorded of her education, though she is said to have possessed a share of the distinguishing vigour and ability of her family. Of the education of Elizabeth, we have more gratifying report. Ascham, her master, was proud of being preceptor to the greatest pupil in England. Through his instruction she became familiar, in her sixteenth year, with Greek and Latin. She, like her royal predecessor, King Alfred, completed an English translation from the Greek of Boethius's

Consolations of Philosophy*. The reader of history will recollect that Elizabeth was for some time imprisoned by her sister Queen Mary, at Woodstock. A New Testament is still preserved, which bears the initials of the captive princess, in her own beautiful handwriting. She wrote the following words on it, with a mixed allusion to her religious consolations and solitary life: "I walk many times into the pleasant fields of Holy Scriptures, where I pluck up goodly sentences by pruning, eat them by reading, chew them by musing, and lay them up at length in the high seat of memory; that having tasted their sweetness, I may the less perceive the bitterness of this miserable life†." She is likewise said to have written some affecting verses with charcoal on a shutter of her chamber at Woodstock. In short, Ascham mentions Elizabeth as at the head of the lettered ladies of England, excelling even Jane Grey and Margaret Roper, the latter a daughter of Sir Thomas More. The ill fated Mary Queen of Scots merits mention among the learned women of this age. She was sent by her mother at the

* The original copy of Queen Elizabeth's translation of Boethius, partly in her majesty's handwriting, and partly in that of her secretary, was discovered about five years since in the State Paper Office.

† A person at Blackburn is said to be in possession of the prayer-book presented by Henry VIII. to his daughter Elizabeth at her confirmation. It is enriched with notes or mottoes in manuscript, and bound in velvet, with the royal arms and roses emblazoned.

age of six years to a convent in France, where she was instructed in every branch of learning and polite accomplishment, which was fashionable at that period. She subsequently wrote with elegance in the Latin and French languages, and many of her compositions have been preserved, consisting of poems, letters, and a discourse of royal advice to her son. It has been well observed of Mary, that "every accomplishment and grace of mind was combined in her, with a form of the most exquisite feminine beauty."

The fondness of Elizabeth and the Queen of Scots for music may be noticed here. Both excelled upon the virginal, an instrument in use among our ancestors prior to the invention of the spinnet and harpsichord: many compositions written for Elizabeth are known in the musical world at the present day; and the identical virginal upon which the queen played, is in the possession of a gentleman in Worcestershire. David Rizzio will also be remembered as the favoured secretary of Mary, and as an accomplished musician: he excelled on the lute, and popular tradition assigns to him the improvement, not to say the invention, of the Scottish style of music.

In the reign of Elizabeth, ladies generally understood Italian, French, the lute, often some Latin, and sometimes the use of the globes, and astronomy. The plan of female education, which the example of Sir Thomas More had rendered

popular, continued to be pursued among the superior classes of the community. The learned languages, which, in the earlier part of Elizabeth's reign, contained every thing elegant in literature, still formed a requisite part of fashionable education; and many young ladies could not only translate the authors of Greece and Rome, but compose in their languages with considerable elegance. Sir Anthony Cook, whom we have already mentioned, as tutor to Edward VI. bestowed the most careful education on his four daughters; and all of them rewarded his exertions, by becoming not only proficient in literature, but distinguished for their excellent conduct, as mothers of families. The eldest married Lord Burleigh, the favourite minister of Queen Elizabeth; she wrote a letter in Greek to the university of Cambridge: the second married Sir Nicholas Bacon, and was greatly skilled in Greek, Latin, and Italian: the third gained the applause of the most eminent scholars of her age, and for the tombs of both her husbands, she wrote epitaphs in Greek, Latin, and English; and the fourth was famous in the Hebrew, Greek, and Latin tongues, and her skill in poetry.

In the fifteenth and even in the sixteenth centuries, a young lady would learn needlework and good breeding in a family of superior rank, paying for her board. The art of working tapestry appeared about this time in England: the ladies encouraged the manufacture by work-

ing at it with their own hands; and the rich aided by purchasing it in vast quantities. As painting rose in fame, tapestry sunk in estimation. The art is now neglected: but, observes a recent writer, "I am sorry for this, because I cannot think meanly of an art which engaged the heads and hands of the ladies of England, and gave to the tapestried hall of elder days fame little inferior to what now waits on a gallery of paintings."

Of the expenses incurred for schoolboys at Eton early in the reign of Elizabeth, we find some curious particulars in a manuscript of the time: the boys were sons of Sir William Cavendish, of Chatsworth, and the entries are worth notice, as showing the manners of those days. Among the items, a breast of roast mutton is charged ten-pence; a small chicken, four-pence; a week's board, five shillings each, besides the wood burned in their chamber; to an old woman for sweeping and cleaning the chamber, two-pence; mending a shoe, one penny; three candles, nine-pence; a book, Esop's Fables, four-pence; two pair of shoes, sixteen-pence; two bunches of wax lights, one penny; the sum total of the payments, including board paid to the bursers of Eton College, living expenses for the two boys and their man, clothes, books, washing, &c. amount to twelve pounds twelve shillings and seven-pence. The expense of a scholar at the university in 1514 was but five pounds annually, affording as much accommo-

dation as would now cost sixty pounds, though the accommodation would be far short of that now customary at Eton.

The age of Elizabeth should not, however, be passed over without reference to the most illustrious scholars by whom it was distinguished; and who received their early education at grammar-schools. Thus, Sir Philip Sidney, whose talents and acquirements have been the subject of almost universal panegyric, was first instructed at the grammar-school at Shrewsbury: he is described as the most accomplished gentleman of his age in every sense, uniting every virtue with every talent, and known and honoured all over Europe. The father of Shakspeare could not write his own name, a cross remaining to this day as his mark or signature in the records of the town of Stratford-upon-Avon, of which he was an alderman. Shakspeare obtained all the education he ever received at the grammar-school of Stratford. Here, to use his own imperishable words, he went,

——the whining schoolboy, with his satchel,
And shining morning face, creeping like snail
Unwillingly to school.

His tuition embraced English reading and writing; but Ben Jonson, the friend of Shakspeare, represents him not as entirely ignorant of ancient literature, but only as having had "small Latin and less Greek." Ben Jonson received his early education at the grammar-school at West-

minster: Selden, the celebrated scholar and politician, at the grammar-school of Chichester. In this reign too must be mentioned Francis Bacon, lord chancellor in the reign of James I. who was noticed for his vigour of intellect by Queen Elizabeth: and among the learned ladies, Mary Sidney, countess of Pembroke, a sister of Sir Philip Sidney, known by her poetry, and upon whom Ben Jonson wrote this epitaph:

Underneath this sable herse
Lies the subject of all verse;
Sidney's sister, Pembroke's mother;
Death! ere thou hast killed another,
Fair, and learn'd, and good as she,
Time shall throw a dart at thee.

Sir Walter Raleigh, of an ancient though not wealthy family in Devonshire, was sent at an early age to Oriel College, Oxford, where he was soon distinguished for the vivacity of his genius, and the variety of his attainments. His *History of the World* is one of the noblest works of a noble mind, and his *Counsels to his Son* contain wisdom and world-knowledge for all generations.

The two principal schools founded in the reign of Elizabeth, were the Westminster and Merchant Tailors'. The first was established by her majesty in 1560, for the education of forty boys, denominated the Queen's scholars, who are prepared for the university. It is situated within the walls of Westminster Abbey: besides the scholars on the foundation, many of the

nobility and gentry now send their sons to Westminster for instruction, so that this establishment vies with Eton in celebrity and respectability. Merchant Tailors' School was founded by that company in 1561: here about three hundred boys are educated, of which number one hundred are taught gratis, fifty at two shillings and sixpence per quarter, and one hundred at five shillings; and several of the scholars are yearly sent to St. John's College, Oxford.

James I. the successor of Elizabeth, was, when a child, placed under the tuition of Buchanan, an eminent Latin scholar, in Stirling Castle, in Scotland, where his progress in school learning was unusually rapid; though his knowledge did not afterwards prove of the most useful description. In his reign, and by his order, was prepared the last and best English translation of the Bible, by forty-seven learned men, who completed their work in three years, and dedicated it to the king. James received during his life a great deal of flattery on the score of his literary abilities, but he merits far more as an encourager of learning, than for any fruits of it displayed by himself. The celebrated earl of Clarendon, chancellor to Charles II. was born in this reign: he received his early education in his father's house, under the tuition of the vicar of the parish: he was sent to Magdalen College, Oxford, at thirteen, and we obtain a glimpse of the manners of the students at the university,

from Clarendon's quitting Oxford "in consequence of the habit of hard drinking which then prevailed there." Butler, the author of *Hudibras*, received his grammatical education at the free-school at Worcester; Milton was first educated by a learned minister, and then placed at St. Paul's School; but education in his time made slow progress; for, he says he did "amiss to spend seven or eight years in scraping together as much miserable Latin and Greek as might be learned otherwise easily and delightfully in one year."

To the benevolence of Thomas Sutton, an opulent London merchant, we owe the foundation of the Charter House Hospital and free-school, in the year 1611. He purchased the property, (which had previously been a convent,) for thirteen hundred pounds; and under his will the charity was perfected at an expense of twenty thousand pounds with estates for its endowment, valued at four thousand five hundred pounds per annum, the income from which is now immensely increased. The scholars are instructed, boarded, and lodged; some are sent to the universities, with an annual allowance of twenty pounds for eight years; and others are put out as apprentices: the pensioners are allowed fourteen pounds each annually, besides a gown, provisions, fire, and lodging: there are forty-four boys, and eighty pensioners.

Little is recorded of the youth of Charles I.,

and, from its being said that "he learnt more by the ear than by the study," it may be inferred that his early talents were not very strikingly displayed. One of his adherents says, "There were few gentlemen in the world that knew more of useful or necessary learning than this prince did, and yet his proportion of books was but small. His exercises of religion were most exemplary; for every morning early, and evening not very late, singly and alone, he spent some time in private meditation, and he never failed, before he sat down to dinner, to have part of the liturgy read to him and his servants; and when any young nobleman or gentleman who was going to travel, came to kiss his hand, he cheerfully would give him some good counsel leading to moral virtue, especially a good conversation." His biographers also describe Charles's mind as cultivated by letters, and a taste for the polite arts, especially painting. He had also a feeling for poetry, and wrote in a good style in prose. The education of the wealthy classes in this reign would appear to have been much neglected; for, a writer of the time says, "Parents either give their children no education at all, (thinking their birth or estate will bear out that,) or a very slight one. The age, however, produced many distinguished scholars; as Cowley, the poet, who was admitted into Westminster school as king's scholar; where also Dryden was removed from the country;

he is considered one of the most lasting of the English poets, and his prose abounds with excellent specimens of English composition. John Locke also received his early instruction at Westminster; and, in considering him as the benefactor to mankind by his writings and example, we should not underrate his valuable "Thoughts on Education," and other works. Of the childhood of Sir Isaac Newton, born in 1642, many interesting particulars have been preserved: he was sent to two day-schools at Skillington and Stoke, in Lincolnshire; and thence to the public school at Grantham, where he was at first very inattentive to his studies, and low in the school. During the hours of play, when other boys were engrossed with amusements, the mind of Newton was occupied in mechanical contrivances, and thus he constructed a windmill, (from watching the progress of one erecting near Grantham,) a water-clock, and a carriage put in motion by the person who sat in it. He introduced into the school the flying of paper kites, which he made with great nicety, as also paper lanterns, by the light of which he went to school in winter mornings; and he is likewise said to have excelled in making verses.

We find but scanty record of the childhood and education of Charles II., except that he was brought up by his mother till he was thirteen years of age. He was, however, a man of wit and a judge of good writing in certain lines; and he had a laboratory, and possessed

a knowledge of mechanics*. Profligate as was this monarch, he was a lover of the sea, and skilful in navigation; and he added a mathematical school and ward to Christ's Hospital, for the instruction of forty boys in mathematics and navigation, and liberally endowed it with one thousand pounds paid out of the exchequer for seven years. The establishment, as at first founded, consisted only of a grammar-school for boys, and a separate school for girls, where they were taught to read, sew, and mark. A book containing the earliest records of the Hospital is preserved; in it is an anthem sung by the first children.

In this reign, in 1661, was born Defoe, the author of Robinson Crusoe, the most amusing book ever written: he was educated at a dissenting academy, on Newington Green, where the father of the celebrated John Wesley was brought up with him. Defoe, however, never finished his education here. Jonathan (or Dean) Swift was born six years after Defoe: he was placed at a school in Kilkenny when six years old, and in his fifteenth year was removed to Trinity College, Dublin, where applying himself to history and poetry, to the neglect of other studies, he was at the end of four years refused the degree of bachelor of arts for incompetency.

* After the Restoration, Charles founded the Royal Society, and at the apartments in Somerset House the book is preserved in which all the members have signed their names upon entrance.

and even at the end of seven years. was only admitted by favour. Swift, however, subsequently rose to be one of the most original of English writers, his style affording the most perfect example of easy familiarity that the language presents; and in estimating his services to education we should not forget that he wrote a Proposal for correcting, improving, and ascertaining the English Tongue, the object of which was to establish a school for securing the purity of the language. Addison received the rudiments of education at his father's rectory in Wiltshire, at Salisbury, and at Lichfield, whence he was removed to the Charterhouse, where he became intimate with Steele, with whom he afterwards wrote the Tatler, Spectator, &c.

A curious record of female talent deserves mention at this period. The first duke of Newcastle, (created by Charles II. at the Restoration,) was distinguished as a poet. His second wife, Margaret, possessed excellent abilities, and wrote plays, poems, letters, discourses, &c. of which she left enough to fill thirteen volumes (each as large as a church Bible,) ten of which have actually been printed. They were flattered by the writers of the day; but it is gratifying to learn that the duchess derives infinitely more honour from her exemplary character as a wife and mistress of a family, than from either her literary productions, or these praises.

John Aubrey, an antiquarian writer, has left us a few interesting particulars of this period,, which are preserved in the Ashmolean Museum,

at Oxford. He says, " Before the Reformation, youth were generally taught Latin in the monasteries, and young women had their education not at Hackney*, as now, 1678, but at nunneries, where they learnt needlework, confectionary, surgery, physic, (apothecaries and surgeons being at that time very rare,) writing, drawing, &c. Old Jacquar, now living, has often seen from his house the nuns of St. Mary, Kingston, in Wilts, coming forth into the Nymph Hay with their rocks and wheels to spin, sometimes to the number of threescore and ten, all whom were not nuns, but young girls sent there for education." Again, " The gentry and citizens had little learning of any kind, and their way of breeding up children was suitable to the rest. They were as severe to their children as their schoolmasters, and their schoolmasters as the masters of the house of correction : the child perfectly loathed the sight of his parents as the slave his torture. Gentlemen of thirty and forty years old were made to stand like mutes and fools bareheaded before their parents; and the daughters (grown women,) were to stand at the cupboard-side during the whole time of her proud mother's visit, unless, (as the fashion was,) leave was desired forsooth that a cushion should be given them to kneel upon, brought them by the serving man, after they had done sufficient penance by standing. The boys had

* It would appear from this note that Hackney has been known for the great number of its schools from the earliest records of such establishments in England.

their foreheads turned up and stiffened with spittle."

James II. displayed no shining qualities either in his youth or manhood. He was brought up with his brother and predecessor Charles II. by their mother, and so early as the age of twenty, he served in the French army, under the famed Turenne. Historians represent him as a man of narrow understanding; and his short reign was too unsettled by civil war and religious dispute, to allow him to encourage learning, had he been inclined to do so.

At this period, or the Revolution of 1688, *Charity Schools*, precisely speaking, were founded, with the view of opposing the seminaries set up by the Catholics. The sovereign, William III. claims little notice, either for his own abilities, or his encouragement of learning in others. The poet, Gay, born in this reign, was educated at the free-school at Barnstaple.

The education of the celebrated poet, Pope, was perhaps one of the most extraordinary in the history of men of letters. He was born of Catholic parents, in 1688, and was taught to read and write at home; and at a very early age was placed under the care of a Catholic priest, from whom he learned the rudiments of Greek and Latin. He was then placed successively at two schools; the first at Twyford, the second at Hyde Park Corner. About his twelfth year he was taken home, and privately instructed by another priest: he appears subsequently to

have been the director of his own studies, in which the cultivation of poetry occupied his chief attention.

The reign of Queen Anne was as distinguished for literature as for arms; but, although her administrations contained eminent scholars and patrons, her own taste and opinions had little share in calling forth the literary genius and talent which has obtained for the age the title of Augustan. Thomson, the poet of the Seasons, among the distinguished characters of the time, was educated at Jedburgh, and the university of Edinburgh. The celebrated Lord Chesterfield was educated at home till his eighteenth year: his Letters to his Son may be mentioned with the education and manners of the period: indeed, it has been said of them, that "no work in the English language contains more valuable lessons for the early cultivation of the understanding in the way of acquirement, and for the formation of the temper and manners." Harley, earl of Oxford, the favourite minister of Queen Anne, was not only a great encourager of learning, but the greatest book-collector in his time: and his curious books and manuscripts form the basis of the Harleian library, now one of the richest treasures in the British Museum. Viscount Bolingbroke, also one of Anne's ministry, was so distinguished a scholar, that even his most familiar conversations would bear printing without correction.

It does not argue much for the intelligence of

Queen Anne when we find that she was accustomed to *touch* persons for the cure of *the evil*. The father of Dr. Johnson, who is said to have been a good Latin scholar, and a man of plain sense and skill in his trade as a bookseller, took the Doctor, when a boy, from Lichfield to London, to be touched for the evil by Anne.

The education of George I., a German by birth, was grossly neglected, notwithstanding his mother was the friend and protector of learned men of her day, and spoke five languages with fluency. The prince's inattention to study must have been great indeed, as he never even acquired the language of the people, (the English,) over whom he expected to reign. After he became king, he evidently possessed no taste, either for literature or science. If genius flourished during his reign, it was not on account of royal patronage; notwithstanding, he established professorships of modern history, with a yearly salary of four hundred pounds each, in the universities; and he gave the bishop of Ely's library, which cost him six thousand guineas, to the university of Cambridge. In this reign were educated Dr. Johnson, the author of the invaluable *Dictionary*; and Hume and Robertson, the well-known historians. Johnson was born at Lichfield, in 1709: he was first taught to read English by a widow, who kept an infant school in the town, and who gave him a present of gingerbread, and said he was the best scholar she ever had: Johnson was next placed at the free-school of Lichfield, and then removed to Stour-

bridge, in Worcestershire; he was next sent by a gentleman to college at Oxford, as a companion to his son; and he subsequently accepted the situation of usher at the grammar-school of Market Bosworth. Hume was brought up under the care of his mother, a woman of singular merit; and Dr. Robertson received his early education at Dalkeith, in which town is still shown the room wherein he was born.

George II. was educated under the direction of his grandmother. He was nowise distinguished for his learning; and, in after life, he neither felt nor affected the least admiration for art, science, or literature. He was so superstitious as to believe in the story of vampires sucking blood. His thirty-three years reign must not, however, be passed over so briefly as the abilities of the sovereign himself. In this period were born Goldsmith, and Cowper, the poets; the latter was educated at a school at Market-street, a village in Hertfordshire, and subsequently at Westminster; Gibbon, the historian, was placed for two years at a private school at Kingston upon Thames, and next at Westminster: Burke, the eminent orator and statesman, was educated by one of the Society of Friends, who kept a school at Ballytore, near Carlow, in Ireland.

In this reign may be mentioned Dr. Watts, known for his simple and touching Hymns: he was educated by a clergyman of the established church at Southampton, and thence removed to an academy of dissenters. Dr. Young, author

of the Night Thoughts, was born about the same time, and was educated at the grammar-school at Winchester, whence he was removed to Oxford.

The progress of education during the reign of George III. would form one of the most gratifying chapters in the history of the British nation. Our limits will, however, only allow a few brief notices of its most distinguishing characteristics. The prince is said to have been unable to read English at eleven years of age, but capable of making Latin verses: he was taught the art of public speaking by Quin, the actor, who, many years after, on hearing of the graceful manner in which George III. had delivered the first speech from the throne, exclaimed, exultingly, "Ay, 'twas I that taught the boy to speak!" The king's knowledge of books was, however, very considerable, and among the learned men on whom he conferred benefits, were Johnson, Sheridan, Beattie, Blair, and Rousseau, to each of whom he granted a pension: he especially admired Dr. Johnson, who has recorded a long conversation with his majesty; after the interview, the Doctor observed to the royal librarian, "Sir, they may talk of the king as they will, but he is the finest gentleman I have ever seen." He subsequently declared, "that the king's manners were those of as fine a gentleman as one might suppose Louis the Fourteenth or Charles the Second to have been." The king possessed some knowledge of architecture and painting;

and was fond of music: he was also partial to the mechanic arts, and encouraged the advancement of science, by patronizing Cook, Byron, and Wallis, the navigators; Herschel, the astronomer, and Ramsden, the mathematical instrument maker; and he placed large sums at the disposal of the Royal Society.

George III. likewise expressed the noble wish "that the day might come, when every poor child in his dominions would be able to read the bible." The king was among the earliest encouragers of a new system of education, founded by one Joseph Lancaster, first practised by him in 1798, and subsequently in conjunction with Dr. Bell, who died in 1832, after distributing one hundred and twenty thousand pounds to various institutions and public charities. This system introduced the reading of the Bible, without comment; and the expense of teaching each child by its means does not exceed four shillings and sixpence a year; it was extensively adopted by an association, entitled "The National Society for promoting the Education of the Poor in the Principles of the Established Church." In the National Schools, by good management, the real expense of books for instruction in reading and the first rudiments of religious instruction, is not calculated at more than one penny for each child. To promote all these exertions for the poor, there are Sunday Schools, aided by an association of gratuitous teachers. Such schools instruct those poor children whose

time is fully employed in labour during the week days, and the most advanced scholars are taught writing and arithmetic during the week*. By these means of instruction, combined with other, it is calculated that about a million and a half of the children of the humbler classes are receiving, in England, the inestimable advantages of education.

London alone contains forty-five free-schools, with perpetual endowments for educating and maintaining nearly four thousand children; seventeen other schools for poor and deserted children; and two hundred and thirty-seven parish schools, supported by voluntary contributions; in which about ten or twelve thousand boys and girls are constantly clothed and educated. One of the most gratifying sights of the metropolis is the meeting of six or eight thousand children clothed and educated in its parochial schools in St. Paul's Cathedral: this occurs in the month of June.

By these brief notices of the state of education before the Conquest, and in each of the reigns of the English sovereigns to George III.

* According to the twenty-first annual report of the National Society published in 1832, it is calculated there were in England and Wales twelve thousand nine hundred and seventy-eight national schools, containing nine hundred thousand and twenty-five scholars, although this number does not include the schools upon the same system in small villages; nor does it comprise schools upon other principles than those of the established church.

we have endeavoured to afford the reader some idea of the means by which the people of England have advanced from a state of barbarism and ignorance to become the most intelligent nation on the face of the globe. During the reign of George IV. have been founded in the metropolis, the London University and King's College; for a higher kind of instruction than free or grammar-schools, or private academies afford.

We have just referred to the ample means provided for the education of the humbler classes: its advantages are not so easily calculated. One thing is, however, certain: there is no possibility of educating the people too much, if they are educated rightly. If the foundation is properly laid in religious principles, it is then as impossible that a man, whatever may be his condition in life, can be too learned and too wise, as it is for him to be too healthy, too active, and too strong. In proportion as he acquires a love of knowledge, will he cease to be attracted by meaner things; in proportion as he attains wisdom will he be more fully sensible of his duties towards God and man, and better disposed under certain circumstances, better able to perform them, if he has been instructed in them duly and betimes. That a little learning is a dangerous thing, is indeed an old truth, which has been fearfully repeated in these days; but, a little learning every one will and must have, and the only way of averting the danger is, by providing them with all facilities for acquiring

more. Such is the plain but powerful argument of a clever writer of the day. Another asks, In these times of universal education, who are the uneducated? What is meant by uneducated, in a time when books have come to be household furniture in every habitation of the civilized world? All that men have contrived, discovered, done, felt, or imagined, is recorded in books; wherein whoso has learned to spell printed letters, may find such knowledge, and turn it to advantageous account.

ALMANACKS.

ALMANACKS in England are of considerable antiquity. Our Saxon ancestors were accustomed to cut or carve upon square pieces of wood, the courses of the moon for a whole year, by which they could tell when the new moons, full moons, and changes would occur; and these pieces of wood were called by them *Almonaught*, (al-moon-heed) whence the word almanack. Subsequently, these pieces were called clogs, and till within these few years they were common in Staffordshire. Some were of large size, and commonly hung at one end of the mantelpiece; others were smaller, and carried in the pocket. The days were denoted by notches, and the other records by figures, which are too numerous to describe. One of these

Saxon almanacks may be seen in St. John's College, Cambridge.

Almanacks, like books, were also *written* on parchment, brilliantly ornamented, or illuminated with colours : a very splendid collection of these, of the fourteenth century, exists in the British Museum.

After the invention of printing, almanacks became generally used in Europe. The earliest English almanacks were printed in Holland, on small sheets ; and these have occasionally been preserved, from having been pasted within the covers of old books.

The Anglo-Saxons were a superstitious people. They had their prognostics, from the sun and moon, from thunder, and from dreams. Every day of every month was catalogued as a propitious or unpropitious season for certain transactions. We have Anglo-Saxon treatises which contain rules for discovering the future fortune and disposition of a child, from the day of his nativity. One day was useful for all things ; another, though good to tame animals, was baleful to sow seeds. One day was favourable to the commencement of business ; another to let blood ; and others wore a forbidding aspect to these and other things. On this day they were to buy, on a second to sell, on a third to hunt, on a fourth to do nothing. If a child was born on such a day, it would live ; if on another, its life would be sickly ; if on another, it would perish early. The Saxons considered their

almanacks as the records of these days and events, so that the origin of English almanacks was strictly superstitious. Upon their being printed, they were also filled with predictions by the stars, and other errors: other almanacks in Europe contained similar follies; but, at the present day, none are to be found in any European almanacks, except those printed in England. The almanacks most similar to the English are produced in Persia. In one of these, the first page contains a list of fortunate days, to buy, to sell, to take medicine, to marry, to go a journey, &c.: their predictions of earthquakes, storms, political changes, &c. being after the manner of the well known Moore's almanack.

Anciently, almanacks were sold for a penny, as they are to this day at Hamburg. One of the most celebrated English almanack makers was William Lilly, an astrologer, who began to print his almanack in the time of the civil war of Charles I. and his parliament, when he pretended to foretell the victories between them: he likewise told that "all comets signifie wars, terrors, and strange events in the world;" death to horses, oxen, cows, &c. shipwrecks, floods, destruction of fruit by caterpillars, &c. hard weather, storms, &c. Partridge was another astrologer and almanack maker of celebrity: he was physician to Charles II.: his predictions were much believed, though he was severely ridiculed by Dean Swift; and an almanack, called "Partridge's," is printed to this day.

The most celebrated almanack is, however, that "by Francis Moore, physician," the annual sale of which once exceeded four hundred and thirty thousand copies. Although the projector, Francis Moore, has long since been dead, this almanack is still printed with his name; and another almanack maker till lately received twenty-five pounds annually for furnishing the calculations. The sale of Moore's almanack has, however, materially decreased within these six years, through an exposure of its absurd predictions by the Society for the Diffusion of Useful Knowledge, who publish a rival almanack; though, it should be added that a few years since, the prognostications were left out of Moore's, by the printers, as an experiment on the public wisdom; and it was, consequently, found to injure the sale by many thousand copies.

The stamp duty, paid to Government, upon every almanack printed in this country, amounts to fifteen-pence; so that an almanack on a single sheet can scarcely be sold for less than two shillings, and if printed in a book form, of two or more sheets, at two shillings and three-pence, or two shillings and sixpence. In France, Holland, Germany, and elsewhere on the continent, almanacks are free from duty, so that they may there be purchased at one penny and upwards: some of the German almanacks are scarcely larger than the thumb-nail, yet are prettily ornamented with engravings.

The origin of the *Court Kalendar* may be

traced to the Romans, who had such a book containing a list of officers of the state, and names of magistrates, as well as the fortunate days and festivals. One of the earliest of the modern publications of this kind was printed at Venice, in 1636: it contains a list of all the persons filling public departments, and a minute account of the imperial household; among the officers of which, fools or court jesters are particularly mentioned.

NEWSPAPERS.

BEFORE the invention of newspapers, pilgrims and persons attending fairs, were grand sources of conveying intelligence. Blacksmiths' shops, hermitages, &c. were other resorts for this purpose, as well as the mill and market. Our chief nobility had correspondents abroad and in London, on purpose to write letters of news: in London, as St. Paul's Cathedral, was a great place to stick bills for advertising, as it was also the place for news, which servants were sent there to gather.

In England, the first example that occurs of a newspaper, was a publication printed by order of Queen Elizabeth; three numbers of which are preserved in the British Museum, the earliest containing news of the Spanish armada being seen in the British Channel. From the time of this publication being given up, we find no con-

tinued vehicle for political intelligence, with a fixed title, for many years. In the reign of James I. packets of news were published in small square pamphlets, as they were received from abroad; and these occasional pamphlets were subsequently converted into a regular weekly publication, entitled "The Newes of the present Week." In the time of the Charleses, newspapers were multiplied to a great extent; but in 1680, they were prohibited by royal proclamation. The first of the daily papers published in Great Britain, appeared in London, in the early part of the reign of Queen Anne. In the reigns of George I. and II. more than half a dozen journals, almost exclusively devoted to the communication of news, were established in London; but as yet much was wanting to complete the scheme of our present newspapers. At the accession of George III., and for many subsequent years, we find in the papers of the day, neither political discussion, parliamentary intelligence, nor even reports of the proceedings of the courts of law. The debates of parliament were at that time unknown to the people; the commencement and conclusion of a session were mentioned sometimes in a single paragraph; and, if a member of parliament wished to inform his constituents of what line of conduct he had pursued, he was obliged to correspond with them by letter. Even domestic information was so scantily diffused, that one of the earliest country newspapers, established in the West of England,

used to communicate the intelligence from Yorkshire, and other parts of the north, under the head of *foreign news*.

We will not attempt to enumerate the improvements in newspapers within the last twenty years, but prefer a few facts to show the vast labour and expense which are requisite to produce a daily newspaper, say, for example, *the Times*. Each day's newspaper contains upwards of three hundred thousand types, or moveable pieces of metal, to compose or put together, which is employment for fifty persons, while fifty other persons are in activity to complete the newspaper. The subjects or *news* are collected by methods too numerous to describe from all parts of London, and by post, or by express, from the country, and from abroad; and in some cases, in time of war, persons have been sent by the proprietors of newspapers, with the army, to report the success*. The rapidity with which the speeches of members of parliament are reported is the most surprising of the whole management of a newspaper: for, it frequently happens that the debates are carried on to three and four o'clock in the morning, that is to within six hours of the time for the publication of the newspapers; yet, how often does a member of parliament read at his breakfast-table the speech which he himself made but a few hours previously. The sheets are printed off by ma-

* This was done in 1826, when the late Mr. Canning dispatched the British troops to Portugal.

chinery, worked by a steam-engine, at the rate of four thousand copies on one side in an hour; and, altogether, twelve thousand newspapers printed on both sides, are produced for the public in six hours. To give the reader some idea of the printing machinery, we may say, the blank sheets of paper are passed round rollers over the type, (which has been blackened), somewhat in the manner of linen through a mangle; but with inconceivably more rapidity. Now, the price of a newspaper is seven-pence; but about three-pence farthing is paid to government for the stamp; the blank paper costs one penny farthing; and the printer sells the paper, when printed, to the newsman for sixpence, so that it costs the printer four-pence halfpenny, and thus allows but one penny farthing for printing, and all the expenses of obtaining the news, &c. For the insertion of advertisements, the parties interested pay various sums, from five shillings to as many guineas, according to the length, and for each advertisement is paid one shilling and sixpence duty to Government, besides the penny farthing stamp upon each copy of the newspaper. The profit arises from the immense number of newspapers sold daily, and the money received for the advertisements: the latter has been known to amount to three hundred thousand pounds, and it may be calculated that the consumption of newspapers in one year costs the people of England very nearly one million sterling.

THE POST-OFFICE.

THE Post-office was not established in England till the seventeenth century. Postmasters, indeed, existed in more ancient times; but their business was confined to the furnishing of post-horses to persons who were desirous of travelling expeditiously, and to the dispatching of extraordinary packets upon special occasions. In 1635, Charles I. erected a letter-office for England and Scotland; but this extended only to a few of the principal roads, the times of carriage were uncertain, and the postmasters on each road were required to furnish horses for the conveyance of the letters at the rate of two-pence halfpenny a mile. This plan did not succeed; and, at length, a post-office for the *weekly* conveyance of letters to all parts of the kingdom was established in 1649; by which plan the public saved seven thousand pounds a year on account of postmasters. In 1657, the post-office was established nearly on its present footing, and the rates of postage that were then fixed were continued till the reign of Queen Anne. Mails were, however, down to 1784, conveyed either on horseback or in small carts; and instead of being the most expeditious and safest conveyance, the post had become, at the latter period, one of the slowest and most easily robbed of any in the country. In 1784, the coaches accomplished the journey from London to Bath in seventeen

hours, while the post took forty hours. This great disproportion gave rise to the establishment of mail-coaches, and such is their regularity at the present time that a post-office regulation fixes almost to a minute, the time at which the mails shall arrive at the several towns and villages on the road.

The number of letters and newspapers conveyed to the British Post-office is immense. The letters, only, dispatched from London, may, we believe, be estimated to average about forty thousand a day : and the postage sometimes exceeds two thousand five hundred pounds in a single morning : yet so complete are the arrangements at the Post-office, that forty-four thousand letters have been sorted and marked by one hundred and five persons in the space of forty-five minutes. There may, in all, be about three thousand persons employed in the carriage and distribution of letters in Great Britain only ; besides about one hundred and eighty coaches, and from four thousand to five thousand horses. The sum produced by the postage has, of course, progressively increased since the establishment of the Post-office. Thus, it was

In 1722 £. 204,804

In 1800 1,083,950

In 1814 2,005,967

since which year it has varied but little. After all deductions of expenses, the nett profit to government amounts to about one million three hundred and fifty thousand pounds a year.

The Twopenny Post-office, for the transmission of letters from one part of London and its environs to another, was projected by an upholsterer, in the year 1683, and was some time a private speculation. The postage was, at first, only a penny, but, after the business was managed by government, the charge was raised to two-pence. The number of letters circulating in the population of London may readily be conceived to be immense; but, on one day, St. Valentine, their number was increased beyond any thing that imagination could calculate. Thus, it appears by the official returns, that, on Feb. 14, 1821, the number of letters which passed through the Twopenny Post-office in London exceeded the usual daily average by two hundred thousand.

ANCIENT FURNITURE.

HEAVY tables formed of planks laid upon trestles, massy oak benches or stools for seats, and floors strewn with straw, formed the accommodation which satisfied the princes and prelates of our early history. Even in the fifteenth century, a gentleman's house containing three or four beds was well provided. The walls were commonly bare, without wainscot, or even plaster; except that some great houses were furnished with hangings, and that perhaps hardly so soon as the reign of Edward IV. Neither books nor

pictures, (as will be recollected from our previous chapter on Education,) could then have found a place among the furniture. Silver plate was very rare, and hardly used for the table. This deficiency was much greater in private gentlemen's houses than among citizens, and especially foreign merchants. From our inventory of the goods of a rich Venetian trader, residing in St. Botolph's Lane, in the city of London, A. D. 1481, he appears to have possessed no less than ten beds; and glass windows are specially noticed as moveable furniture. No mention is, however, made of chairs or looking-glasses.

According to the earliest record of beds in English history, the ancient Britons, before the first Roman invasion, slept on skins spread on the floors of their rude dwellings. Rushes and heath were afterwards substituted by the Romans for skins; and, on the introduction of agriculture, they slept upon straw, which, indeed, was used as a couch in the royal chambers of England, at the close of the thirteenth century. The substitution of feathers and down for straw was comparatively a modern luxury. Straw is not, however, rejected to this day, as it is retained in the palliass, and straw beds are common in English barracks. The labourers in some parts of England and Scotland sleep on chaff beds; and straw beds are not uncommon in the well furnished hotels of Paris.

To this general notice of the early materials

of beds we add a specimen of a bed of the thirteenth century, from the frieze of Edward the Confessor's chapel at Westminster; beside the bed is the strong box, or iron chest of our days. The bedstead is low, and appar-



ently without posts, but it has a back and ornamented tester, and the curtains slide with rings upon a rod. Considering that the above bedstead is five hundred years old, it is remarkable for its convenience and elegance. Beds, with posts or frames at the feet, to support a cloth, are not uncommon of this date. In the following century, we find extremely rude specimens, with only a board at the head, apparently sliding up a pyramidal post. A bed, but without the posts, (which were never very common,) very nearly resembling the modern, has been found of the reign of Henry III.; and the fifteenth century presents us with a bedstead precisely resembling the modern one, posts excepted. Those with wooden heads and testers were richly carved: the curtains of cloth of gold, worsted, &c. were occasionally of great value; sometimes fastened to the bed, or taken down and suspended in churches on festivals.

A bedstead of this period is said to be preserved at Leicester, as once belonging to Richard

III., which he brought with him to the Blue Boar Inn, Leicester, the night before the battle of Bosworth, in 1485. After the battle, in which Richard was slain, the bedstead remained unclaimed, and fell into the hands of the innkeeper. It is of massive polished oak, and from its unwieldy size, it has been transmitted from landlord to landlord of the Blue Boar, being slept on, like an ordinary bedstead, by travellers. About one hundred years after, as a chambermaid was sweeping under the bed, she struck the bottom with her broom, and in consequence, there fell out some gold broad pieces. She mentioned the circumstance to her mistress, and, on the bedstead being examined, it was discovered to have been the travelling treasury as well as the sleeping place of King Richard. The bottom was found to be double, hollow, and full of broad gold coin, of the time of Richard. The head was constructed in the same manner, and equally stored, and even the massy swelling pillars, whose weight led every one to consider them as solid, were discovered to be hollow, and also full of money. In short, the widow, for so she was, who kept the inn, became on a sudden the richest person in the town. As, in those days, every one kept ready money in his coffers, for want of ready means of using it, so the broad pieces excited the cupidity of an hostler in her service, who, under an offer of marriage to one of the female servants, brought her into his plans. Accordingly, one night, taking advantage of there being no travellers at the house, they mur-

dered the widow, and plundered the house of the treasure. On the following morning, as the inn was not open as usual, great surprise was expressed by the neighbours; but, after some hours, it was broken into, and the cause discovered. The perpetrators were, however, pursued, brought back, and executed.

It has been truly said that the artisan now enjoys luxuries in furniture, which were but three centuries ago, beyond the reach of the king. Even in the time of Elizabeth, the comfort of a carpet was seldom felt, and the luxury of a fork unknown. Rushes commonly supplied the place of the former, and fingers were the inviolable substitutes of the latter. The bedding of this period is described to have been straw pallets, or rough mats, covered only with a sheet, under coverlets of dogwain, and a good round log instead of a bolster or pillow. A householder, seven years after his marriage, thought himself well lodged with a mattress, or flock bed, and a sack of chaff for a pillow. Even "the lord of the town" seldom lay in a bed of down or whole feathers. An old writer says: "As for servants, if they had any sheet above them it was well; for seldom had they any under their bodies to keep them from the pricking straws that ran oft through the canvass of the pallet, and rased their hardened hides." Again, in Skipton Castle, one of the most splendid mansions of the north, at this period, there were not more than seven or eight beds, nor had any of the chambers either chairs, glasses, or carpets. In a mer-

chant's house, about the same period, we find the parlour had wainscot, a table, and a few chairs; the chambers above had two best beds, and there was one servant's bed; but the inferior servants had only mattresses on the floor. Yet this merchant is supposed to have been better supplied than the neighbouring gentry. His plate, however, consisted only of sixteen spoons, and a few goblets and ale-pots.

Although the balance in point of comfort is infinitely in favour of modern upholstery, on the other hand, the splendour of our hangings, bed furniture, and plate, is far inferior to that of earlier periods. Thus, we hear of carved and inlaid bedsteads, with hangings of cloth of gold, paled with white damask and black velvet, and embroidered with coats of arms; blue velvet powdered with silver lions; black satin with gold roses and escutcheons of arms; tapestry of cloths of gold and silver for hanging on the walls; gold plate enamelled with precious stones; and cloths of gold for covering tables, all which must have exceeded in magnificence any furniture of the present day. These gorgeous moveables descended from generation to generation, and many ancient wills contain bequests and inventories of them. They were, indeed, the wealth of great persons, who could easily convert them into cash, upon pledge, or by sale. Thus, we read of Wolsey's world of wealth consisting in

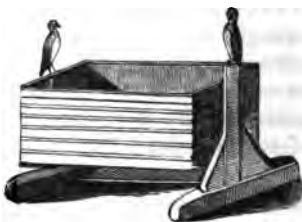
The several parcels of his plate, his treasure,
Rich stuffs, and ornaments of household.

In these times too, chests of cypress and cedar wood filled with cloths of gold and silver, rich velvet hangings, and embroidered tapestries; were to be found in large mansions; as were cupboards of massive plate, such as chargers and goblets, and cups of gold, set with rubies, sapphires, and other jewels. Again, the counterpanes and hangings were in cloth of tapestry, or velvet, embroidered with gold till they stood upright of themselves; and they descended uncleaned, except by an occasional brushing, through half a dozen generations, of which they successively witnessed the births, bridals, and deaths.

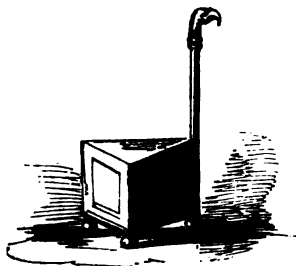
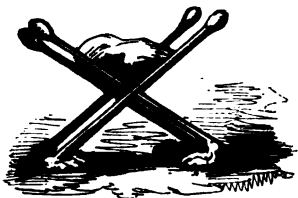
In some of the fine old mansions of this country are preserved rich specimens of the taste of our forefathers in furniture. Among these the hangings or draperies of beds deserve notice; for, anciently, there was in every large mansion a *state bed*, which was appropriated to visitors of rank, just as families in middle life have, in our time, their best or spare bed. The furniture of the state bed usually consisted of silk damask wrought with a great variety of colours and patterns, in which respect it differed from the damask now in use, only one colour being employed in the latter, and the elegance consisting in the richness of the material and the taste displayed in the pattern. Brocades of silk were also used for hangings when they were discontinued for garments; and so late as the year 1788, some very elegant pieces were woven in Spitalfields, to be used as chair-bottoms in Carlton House. These

specimens of the art are still in existence, and prove that the discontinuance of the use of brocades must not be ascribed to any deficiency of ability on the part of our artisans, who, on that occasion, exhibited a degree of skilfulness in their labours fully equal to any shown by earlier and similar productions. Needlework, in which art British females have excelled from the earliest period of their history, appears likewise to have contributed to these decorations: for, anciently, it was nowise derogatory for a lady of rank to work a complete suite of bed-furniture. Indeed, by an old custom, women were prohibited from marrying till they had spun a regular set of bed-furniture; and till their marriage, they were consequently called *Spinsters*, which phrase, unpleasing as it may be to our unmarried female readers, is preserved in all proceedings at law to this day, and in banns of marriage, as published in churches.

Cradles are of high antiquity. One of the oldest of which we have any representation, is that of Henry V. copied in the annexed cut. It consists of a wooden oblong chest, swinging by links of iron, between two posts, surmounted by birds for ornaments.

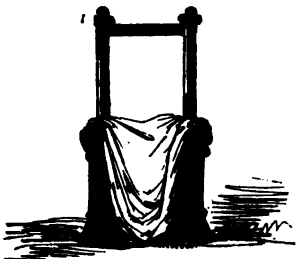


Chairs were likewise among the earliest furniture of our ancestors. The three subjoined specimens are ascertained to be of Anglo-Saxon origin. One of them has balls, and another claws of animals for the feet, with a cushion for the seat; and it may be remarked that a seat of this cross



shape is common to this day, carpet being fastened on the top of the four supports as a seat, instead of the cushion: this is named a camp stool. The pole of the angular seat serves as a

back; but the other chair is provided with a high back, and a cross bar, parallel with the neck of the sitting person. This must have been a heavy, cumbrous chair, although the cloth thrown over the



seat gives it an appearance of comfort. Nevertheless, the form of the chair in the present day is essentially the same as in the last specimen; the improvement in lightness and accommodating the shape of the back to the sitter being the work of many centuries. These three specimens were not, however, chairs in common use, but set aside for state occasions. The beehive chair, to this day common in the West of England, is probably the earliest of its kind, and one in which the original form is best preserved; for this chair has been satisfactorily traced to Roman origin: it had its rise in the sloping willow chairs of the matrons of Rome.

The introduction of wood-carving into England contributed greatly towards the embellishment of first-rate mansions. Among the most celebrated of English carvers was Grimling Gibbons; and some of the finest specimens of his carvings are to be seen at Chatsworth and in St. Paul's Cathedral. In his time, the walls of rooms were enriched with festoons of fruit, flowers, and other ornaments, as were chimney-pieces and staircases. The furniture was likewise of similar elegance, though it was made of walnut and oak; for, mahogany has been used in this country but little more than a hundred years: before that time, walnut was called "the cabinet-maker's tree," and the lime, from its being used in carvings, was styled "the carver's tree." Looking-glasses, chiefly brought from Venice, were also among the ornaments of

early houses; though they were at first but small, and carried about by persons of quality; Shakspeare makes Richard II. speak of one:

K. Rich. Go, some of you, and fetch a looking-glass.

The introduction of looking-glasses as furniture was, however, about the time of Charles II., and it is related that the first plates of English glass were made in 1673, at Lambeth, under the auspices of the profligate Duke of Buckingham. The art of gilding is of greater antiquity, though the early gilding was coarsely executed. The earliest picture-frames were carved and gilt, whereas those made in the present day are of common wood, the front ornaments being of plaster gilt. Nevertheless, these luxuries were but occasional even in the mansions of the rich, and it is only since the introduction of mahogany, that furniture, of ornamental character, has become in general use.

TAPESTRY.

TAPESTRY may be described as a kind of woven hangings of wool and silk, frequently raised and enriched with gold and silver, representing figures of men, animals, landscapes, historical subjects, &c. These hangings were used as curtains for walls, and such is their antiquity that we find their invention attributed to the Medes and Persians, whence, with other branches of the fine

and useful arts, their manufacture was imported into Greece.

Another account ascribes the invention of tapestry to Attalus III. king of Pergamus, the inventor of gold embroidery, who died about the year 621 before Rome was built, and, having no issue, made the Roman people his heir, through which means his tapestry was introduced, it being before unknown.

Our Anglo Saxon ancestors had wall-hangings, most of them silken, some with the figures of golden birds in needlework, others woven, and some plain. The Destruction of Troy was a favourite pattern: one lady thus recorded the actions of her husband, in memory of his probity; hangings with arms were also frequent at this period.

In modern times, this description of embroidery has been executed with great skill, the greatest masters in painting often furnishing the designs or patterns. At the same time, it must be owned that these modern specimens cannot be compared with the oriental tapestries in brilliancy and variety of colours. In Flanders, more particularly, during the fifteenth and sixteenth centuries, the art was practised with uncommon success, and many examples might be cited; above all, the tapestries which were executed there after the masterly designs of Raphael in his invaluable cartoons.

As these productions are preserved with due care in a gallery built for them at Hampton

Court Palace, it may not be amiss to explain that the cartoons are drawings on paper, which were originally designed as patterns for tapestry, to adorn the pontifical apartments of Leo X. in the Vatican at Rome: they were executed by Raphael upwards of three hundred years since: they were sent to Flanders, and traced in tapestry, which was not carried to Rome for several years, as Leo and Raphael both died before the work was finished. The cartoons have been much injured in their use as patterns, the extremities of the figures being full of pin-holes, made for the workmen to pierce the outlines, which are, by this means, transferred, as wanted, upon the work. Their subjects are too well known to need repetition. The tapestries that have been wrought from them are but shadows of the originals; yet they are preserved with great veneration at Rome, and only shown a few days in the year, in the gallery leading from St. Peter's to the Vatican, when they attract immense crowds to view them. Towards the end of the year 1797, the French government exhibited at Paris several tapestries worked at Brussels, which were said to have been executed after the designs of Raphael.

Another celebrated tapestry of earlier date; and of a different order of merit from the preceding, is that preserved at Bayeux, in Normandy; the date of which curious work has given rise to many disputes among the learned. Some persons consider it of a later period than the Conquest; but tradition gives to

Matilda, the wife of William, the merit of having executed this very interesting memorial of her husband's greatest victory. The tapestry is worked with different-coloured worsteds, upon white cloth, to which time has given the tinge of brown holland : the drawing of the figures is rude and barbarous, and no attention has been paid to correctness of colour in the objects depicted. The horses are blue, green, red, or yellow : this circumstance may arise from the limited number of worsteds employed in the work ; they consist of eight colours only—dark and light blue, red, yellow, buff, dark, and light green. There is a border at the top and bottom of the tapestry, consisting of some few of the fables of Esop ; birds, animals, and other objects. In that part where the battle of Hastings is represented, the dead bodies supply the border. Some idea may be formed of the labour such a production required, and of the industry of the queen, when the reader is told that the Bayeux tapestry is two hundred and twenty-seven feet, or nearly seventy-six yards in length, and about twenty inches in width. It represents, in regular succession, the events which preceded the Conquest, and the principal circumstances connected with it ; and the learned persons who have examined this elaborate work, consider that it embraces many events, (doubtless well known at the period of its execution), of which no other record now exists*.

* Mrs. C. Stothard's Tour in Normandy.

We learn, however, from authentic sources, that the particular manufacture which we call tapestry was invented in Flanders about 1410. Henry, the historian, mentions an attempt to introduce it here in the reign of Henry VIII., and it appears that W. Sheldon, Esq. brought over workmen at his own expense, and employed them in weaving maps of the different counties, of which specimens are preserved to this day. The palace built by Henry VII. at Richmond is said to have exhibited in gorgeous tapestry the deeds of kings and heroes who had signalized themselves by their conquests throughout France. The walls of Hampton Court were likewise hung with tapestry, and the Board of Green Cloth Room, adjoining the Hall, boasts this sumptuous covering to the present day. An old print of the Council Chamber of Henry VIII. represents the apartment lined with tapestry, wrought alternately with roses and fleurs-de-lis, and the throne splendidly embroidered.

The superb effect of tapestry might well be appreciated among the embellished style of the domestic fittings of the reigns of Henry and Elizabeth. In the latter, men in fantastical postures, like morris-dancers, were common patterns for hangings. A foreigner says that the English then made much use of tapestry and painted cloths, well executed and covered with a profusion of roses, fleurs-de-lis, and lions, there being few houses without this tapestry. Hentzner likewise describes the presence-chamber at

Greenwich as being "hung with rich tapestry, and the floor, after the English fashion, strewn with hay," probably, rushes. We find, however, not only Flemish, but Chinese, Indian, (very scarce,) Turkish, and Tyrian tapestry, whatever it was, all in use here at the same period. A small entrance-chamber in St. James's Palace is likewise hung with excellently wrought tapestry. Windsor Castle had, previous to the recent alterations, many fine tapestries. Thus, the dining-room of the Round Tower was hung on three sides with tapestry, representing the story of Leander and Hero; and the dressing-room had tapestry wrought with silver and gold thread, representing the opening of Pandora's Box, Cupid and Psyche, &c. Some fine specimens of needlework also merit mention here, as the furniture of the state-bed of Queen Charlotte, worked at an institution for the orphan daughters of clergymen; and the rich canopy above one of the royal chairs of state, which was wrought by a lady from paintings also by a female artist. Tapestry has not, however, been forgotten amidst the restoration of the Castle within these ten years. In the superb state ball-room, adjoining St. George's Hall, six pieces of tapestry, representing the story of Jason and the Golden Fleece, from Ovid, are let into superb frames on the walls: they resemble some of Rubens's stupendous works, and in richness and delicacy of colour harmonize with the gold and white decorations of the apartment. They are as fresh as if

executed but yesterday, and were presented to the late king by Louis XVIII. of France.

Hitherto we have spoken but of the tapestried apartments of English palaces ; but it would not be difficult to select many specimens of this ingenious enrichment from among the castellated mansions of the nobles and gentry of this country. One example must suffice, and this shall be Haddon Hall, referred to in a previous page, as one of the most curious and perfect of such residences, and still retaining many features of its rude grandeur. One of its most illustrious owners was Sir George Vernon, who, in the reign of Elizabeth, was styled king of the Peak, on account of his almost royal mode of living : his retinue was numerous, and his hospitality princely and magnificent. The dining-rooms, dressing, and certain lodging-rooms are hung with " ancient arras," representing field sports and scriptural subjects. In the great chamber is the state-bed, (last occupied by George IV. when Prince Regent) : the furniture is of green velvet, lined with white satin, and is said to have been worked by the lady of Sir Robert Manners, in the reign of Henry VI. This room is hung with French tapestry, by the Gobelins ; the subjects of which are from Esop's fables. Most of the other rooms are hung with ancient arras, preserved with great care. We here see that one of the uses of tapestry was to conceal the clumsy carpentry of our forefathers, as well as to keep the wind from the crannies in the wains-

cot: "the doors," observes Mr. King, in the *Archæologia*, "were concealed everywhere behind the hangings, so that the tapestry was to be lifted up to pass in and out; only, for convenience, there were great iron hooks (many of which are still in their places,) by means whereof it might be occasionally held back. The doors being thus concealed, nothing can be conceived more ill-fashioned than their workmanship; few of these fit at all close; and wooden bolts, rude bars, and iron hasps are in general their best and only fastenings."

At Chatsworth, near Haddon*, are also some costly tapestries: as, a drawing-room hung with three of the cartoon subjects from Raphael; a dressing-room, with the story of Hero and Leander; and the identical tapestry which embellished the chamber occupied by Mary Queen of Scots.

The name of arras was first applied to tapestry from the most celebrated manufactories in Europe being at Arras, the chief town of the Pas de Calais, and formerly capital of Artois, in France: the tourist passes through this decayed seat of

* Haddon is the property of the noble family of Rutland. The first duke, so created by Queen Anne, maintained here one hundred and forty servants. Most of the rooms are dark and uncomfortable, and give no favourable idea of our ancestors' taste for domestic enjoyments. The family quitted the Hall for Belvoir Castle at the beginning of the last century. Their crest is a boar's head; and at Haddon it was formerly the custom, every Christmas, to serve up a boar's head, with a song.

art in his route from Dunkirk to Paris. There was also another great manufactory in Tournay. In 1606 or 1607, Henry IV. introduced at Paris the tapestry art with artists from Flanders; this must, however, have been subsequent to the celebrity of arras: for, Shakspeare mentions tapestry as *arras*, in the play of *Hamlet*. The tapestry hangings of the House of Lords are too curious and interesting to be passed over. They represent one of England's proudest victories with her best bulwarks—the Defeat of the Spanish Armada in 1588. They are of Flemish manufacture, and were the gift of the States of Holland to Queen Elizabeth. About thirty-three years since, they were cleaned, and put up in their present place. They are divided into compartments by frames of brown-stained wood, representing the several stages of the battle, portrait heads of the English officers forming a border to each design.

In 1619, in the reign of James I. Sir Francis Crane established a manufactory of tapestry at Mortlake, near Richmond; but the foreign was preferred in 1663. The king assisted Sir Francis with two thousand pounds, and the weaving was carried to great perfection; designs both in history and grotesque being supplied by a clever Danish artist named Cleyne. In costliness, the fabrics of Sir Francis must have vied with the finest of Flanders. Charles I. likewise patronized this manufactory, and in the first year of his reign, acknowledged a debt to Crane of six

thousand pounds for three sets of "gold hangings." Archbishop Williams paid him two thousand five hundred pounds for a piece representing the Four Seasons; and the more affluent of the nobility purchased of him, at proportionate prices, various rich hangings "wrought in silk." The civil wars, however, put an end to Crane's flourishing manufacture, the most successful, for a time, that ever existed in England.

Tapestry is to this day one of the principal manufactures of Paris: it is called *the Gobelin* from a family of that name who were famous as dyers of wool; and their successors added to the dying of wool the weaving of tapestry. Colbert, the celebrated French minister, first placed this art under the protection of Louis XIV.: in 1662, the government purchased the immense building still appropriated to tapestry weaving, and Le Brun, the famous painter, became its director. Here several galleries are embellished with plaster figures, pictures, and ancient and modern tapestry. The manufacture of the latter is better worth inspection than scores of other sights that attract the tourist on the continent. The work-rooms are four in number, and contain pieces of tapestry in different stages of forwardness. In one the loom is placed horizontally, like that of the weaver; in another the warp is vertical, and the workman has his frame before him; but, being placed behind the canvass on which he is working, his back is turned toward his model; though occasionally he refers to it, to compare

the colour of his yarn with that part of the picture which he is copying. These workmen express with perfect truth not only the designs of the most celebrated pictures, but also the brightness of their colours, and the counterpart of their light and shade; so that the Gobelin tapestry has the effect of the most exquisite painting. One piece of this tapestry has been known to occupy six years of labour, and cost eighteen thousand francs, or seven hundred and twenty pounds. At present, the Gobelin tapestries are unrivalled.

In justice to our own ingenious countrywoman, Miss Linwood, it must not, however, be forgotten, that in her elaborate needlework gallery in Leicester-square are several copies of the most celebrated pictures of ancient and modern masters, executed with such skill and beauty as to have elicited the highest eulogiums from two successive presidents of the Royal Academy—Sir Joshua Reynolds and Mr. West. Indeed, this needlework collection ranks as high in the branch of art to which it belongs, as do the masterpieces of Reynolds and West in the British school of painting.

The disuse of tapestry may soon be explained. It was costly, and in many respects cumbrous, and, as we see in the Haddon and other specimens, its effect was dingy, heavy, and gloomy. It declined as painting rose; a less extensive scale of building did not admit of its introduction, and in place of tapestry, foreign artists were

employed to cover whole sides of apartments with one colossal picture, as may be seen at Chatsworth and elsewhere. In a room a story was thus often told, and the apotheosis of the heroes and heroines on the ceiling completed the subject. Such was the occasion of the neglect of tapestry in France, as well as in this country. Whoever has walked through the palace of Versailles must remember many superb specimens of this pictorial decoration. The old chapel at Windsor too had a fine example. Paper-hanging, a still less expensive invention than wall-painting, was introduced early in the seventeenth century, in both countries, and blended lightness and elegance with economy. Leather hangings were of the same date. Paper has attained perfection in classic design and delicacy of finish, so as to group on our walls life-breathing figures in the evergreen freshness of spring, and amidst the sunlit scenes of summer; thus bringing the radiant beauties of the seasons to our very firesides. Leather hangings have shared the fate of tapestry, unless the gilt and embossed strips about the crannies of doors can be considered the remains of this fashion; which indeed, the perfection of modern joinery and cabinet work has rendered no longer requisite, and its comparative clumsiness of contrivance no longer ornamental.

THE CURFEW.

THE curfew was an utensil, named from its use, *couvre-feu*, to cover or extinguish the fire. It was undoubtedly common in England in the eleventh century, and it may therefore be considered as one of the oldest domestic implements of which we have any accredited record. The



engraving will show its form better than a page of description; but, as its introduction and use in England are connected with a few interesting customs, a brief sketch of its history may be welcome to the reader.

The erroneous notions which long prevailed respecting the origin of the curfew remind us how liable men are to couple with the memory of an oppressor acts of oppression, which are not strictly chargeable to his character, and how ready they are to mistake good for evil intentions, simply because they are the acts of a cruel disposition. This mode of estimating human nature is one of the most unjust prejudices that can take possession of our judgment. The divine lesson, "to live in charity with all men" should teach us better; although it should be added, that such an error as we are about to explain away may, rather than be the result of cruelty of disposition, be an inference hastily

drawn, which enlarged information on the subject will teach us to correct.

Few names stand so prominently in the page of history as that of William the Conqueror; and, certainly, no one is more familiar to the reader of English history. The title of "Conqueror" may have delighted our childhood with false notions of glory; but the researches of riper years must have taught us that the triumph of William over England, or the Norman Conquest, was followed by acts of perfidy and cruelty on the part of the Conqueror, and misery on that of the conquered, which would stain the proudest memory that ever graced the annals of war.

Among the oppressive acts of William's government was long numbered the introduction of the curfew, or of covering up fires about sunset in summer, and about eight at night in winter, at the ringing of a bell called the curfew bell. Again, Stow, the historian of London, states, a law was made by William the Conqueror, that all people should put out their fires and lights at the eight o'clock bell, and *go to bed*. This law was believed to be imposed upon the English as a badge of servitude, and it has been quoted to show with what severity the Conqueror sought to press his cruel government even to the very firesides of our forefathers. Thus, we read of the battle of Hastings becoming a tale of sorrow, which old men narrated by the light of the embers, until warned to silence by the sudden tolling of the curfew.

Thomson has inimitably described the tyranny of the custom :

The shivering wretches, at the curfew sound,
Dejected sunk into their sordid beds,
And, through the mournful gloom of ancient times,
Mused sad, or dreamt of better.

The first introduction of the curfew in England is, however, of much earlier date than the Conqueror's time : for King Alfred, the restorer of the university at Oxford, ordained that all the inhabitants of that city should, at the ringing of ourfew bell every night at eight o'clock, cover up their fires and go to bed, which custom, it is remarked, in an old History of Oxford, " is observed to this day, and the bell as constantly rings at eight, as Great Tom tolls at nine."

It is, therefore, more reasonable to conclude that the Conqueror revived or continued the custom, which he had previously established in Normandy, and which was used in his time in most of the monasteries and towns in the north of Europe ; the intent being merely to prevent accidents by fire, since, all the common houses then consisted of timber. The adoption of the curfew must consequently have been a wise measure in England, since the Saxon Chronicle makes frequent mention of towns being burnt from their being built of wood, just as some cities on the continent, Moscow for example, have been often destroyed in our time.

The curfew custom is now stated upon good authority to have been a law of police, the improved vigilance of which was the chief benefit derived by the natives of that generation from the government of William and his successors ; so that it is altogether a misinterpretation of facts to consider the curfew as one of the curses inflicted upon the people of this country by the Norman Conquest. It was, on the other hand, one of its few immediate benefits.

Subsequent mention is made of the curfew in records of various dates, but the practice, we are told, was observed to its full extent only during the reign of the Conqueror and his successor. Nevertheless, in the reign of Henry VIII. in 1495, the lord mayor of London ordered that if any parish clock rung curfew after the same had been rung at Bow Church, Saint Bryde's Church, or Saint Gyles without Cripplegate, he should be punished by the city authorities. In the parish accounts of Feversham, in the same reign, we find the sexton or his deputy ordered to be in the church steeple, and at eight o'clock every night to ring the curfew for a quarter of an hour, " with such bell as of old time hath been accustomed."

Yet, this ringing of the bell was but the relic of the custom, since the people were probably not compelled to put out their fires and lights beyond the reign of William II. Shakspeare refers to "curfew" as a certain hour, in King

Lear: thus, “ *Edgar*. This is the foul Flibbertigibbet: He begins at curfew and walks to the first cock.” Milton thus alludes to the custom:

On a plot of rising ground,
Hear the far-off curfew sound,
Over some wide-watered shore,
Swinging slow with sullen roar.

From an old play, date 1631, the hour of ringing appears to have been later than hitherto stated. Thus, one of the characters, the sexton, says, “ Well, ’tis *nine* o’clock, ’tis time to ring curfew.” But, the most familiar allusion is in the first line of Gray’s *Elegy written in a Country Churchyard*:

The curfew tolls the knell of parting day.

The entries in various parish books prove the ringing of the curfew bell at four in the morning and eight in the evening to have been provided for by bequests: thus, in some districts, tracts of land, or other property, have been left to the parish to defray the expense, and where such provision has not been made, the payment to the ringer of the bell will be found in the churchwarden’s charges. It is, however, difficult to attribute any other good result to the continuance of the custom than the impression of early and regular habits on the people: the morning-bell would call the labourer to his daily toil, the evening knell would indicate the welcome hour of rest to the weary; and wealthy persons be-

coming sensible of such beneficial effects upon the industrious classes, and perhaps having themselves become rich by the maxim "early to bed and early to rise," would cherish the custom by leaving some fund from which the expense of ringing the curfew might be defrayed in future ages. Good men seek to benefit posterity by various means; but, indirect as the benefit of ringing the curfew may appear in a list of benefactions, perchance neither of the bequests has a more salutary influence upon the welfare of the people.

It is not therefore surprising to find that traces of this custom exist to this day in various towns of England. Even in crowded London, bells are tolled at stated hours of morning and evening; and it is not unreasonable to conclude that such a practice originated in the ancient curfew hours. It may be little heeded amidst the bustle of a metropolis; but in the country, where men's minds are more tranquil and less distracted, the curfew may fall, like "good seed," into the hearts of the listener, and with its solemn sound remind him of the Providence that has refreshed him with sleep, invigorated him through the day, again brought him to the repose of night, and its devotional exercise; for, as beautifully remarked by a philosopher, sleep is elder brother to death, and so like him that he durst not trust himself asleep without saying his prayers.

Among the towns wherein the curfew is rung to this day is that of Sandwich, one of the oldest

places in England. At St. Helen's Church, Abingdon, the curfew is rung at eight in the evening and four in the morning. At Winchester it was formerly rung in the morning, but discontinued a few years since: it is, however, still rung nightly at eight: the bell weighs twelve hundredweight, it does not belong to the church, but is hung in the tower of the Guildhall, and used only on this occasion, and on an alarm of fire; and this custom can be traced, in the city records, to the time of the Conqueror. The curfew is likewise rung nightly at Southampton, Downton, Ringwood, and many other towns towards the west of England.

The only existing representation of the curfew is upon the authority of Mr. Grose, the ingenious and respected antiquary, who received a drawing of it from the Rev. F. Gostling, who long had a curfew in his possession: it had been in his family for time immemorial, and was always called the curfew. Some others of the kind were also remaining in the last century in Kent and Sussex.

The method of using the curfew was as follows: the wood and embers were raked as close as possible to the back of the hearth, and then the curfew was put over them, the open part being placed close to the back of the chimney; by this contrivance the air being almost totally excluded, the fire was, of course, extinguished. The curfew was of copper, riveted together, as solder would have been liable to melt with the

heat: that in Mr. Gostling's possession was ten inches high, sixteen inches wide, and nine inches deep. Certain antiquarian writers supposed the curfew to have been used for baking bread and cakes: but Lord Bacon, who wrote two hundred and fifty years since, explains the curfew to have been "a cover for a fire; a fire-plate;" and does not mention any other purpose to which it was appropriated.

CHIMNEYS AND FIREPLACES.

THE transition may be expected from the customs of the hearth to some account of chimneys and fireplaces. The origin of the former has been incidentally noticed in our outline of the interior of an old English mansion; and, beset as is the question of the introduction of chimneys with doubt and difficulty, it is not our intention to occupy much further space with the subject. The opening or lantern in the roof, for the escape of smoke has been mentioned, as has the first remove from this contrivance, the adoption of the portable brazier, or fire-pan, which might be used in any apartment requiring to be warmed. This mode of heating houses became general through southern Europe, and it continues common in many cities to this day. It is less used in London than in any other city of Europe; but, in Paris, the use of the brazier is still common. The fuel in early times was wood, or

charcoal, and from the pernicious effluvia and the closeness of the rooms, instances of suffocation were not rare: indeed, the general knowledge of the danger of charcoal fires does not prevent many accidents in England by a chafing-dish of lighted charcoal being incautiously left too long in ill-ventilated sleeping-rooms.

It is difficult to imagine how our ancestors could tolerate the nuisance of wood smoke filling their rooms till it found its way through the lantern-roof, until the general introduction of chimneys late in the reign of Elizabeth. It should, however, be mentioned that the temperature of their apartments was kept considerably below that of our sitting-rooms in the present day. Before the fourteenth century, except for culinary and smithery purposes, robust Englishmen appear to have cared but little about heating their dwellings, and to have dispensed with it altogether during the warmer months of the year. Even so late as the reign of Henry VIII. it seems that no fire was allowed in the university of Oxford, and after supping at eight o'clock, the students went to their books till nine in winter, and then took a run for half an hour to warm themselves previously to going to bed. Therefore, all ideas of the firesides of our forefathers must be confined to four centuries.

On their introduction, in the year 1200, only one chimney was allowed in a manor-house, one in a religious house, and one in the great hall of a castle, or a lord's house: other houses had

only the *rere-dosse*, a sort of raised hearth, where the inmates dressed their food, without any passage for the smoke. Harrison, in a passage prefixed to Holinshed's Chronicle, writes, in the reign of Elizabeth: "There are old men, dwelling in the village where I remayne, who have noted three things to be marvelously altered in Englande, within their sound remembrance. One is the multitude of chimneys lately erected; whereas, in their younger dayes, there was not above two or three, if so many, in most uplandish towns of the realm (the religious houses, and manor-places of the lords, always excepted, and peradventure some great personages;) but each made his fire against a *rere-dosse* in the hall, where he dined and dressed his meat*." Yet, there occurs mention of a chamber with a chimney by a writer in the reign of Richard III., and somewhat later it was customary to provide rooms for ladies with chimneys.

Coals are supposed to have been in general use in the north of England in the thirteenth and fourteenth centuries. Wood-billets, however, long remained the principal fuel of the south; and

* Crosby Hall, built in 1466, has a fireplace, the existence of which, in a hall of this age is singular, if not unique: it is in the north wall, and has a low pointed arch. "The builder of Crosby Hall must have possessed a more refined taste than his contemporaries, and feeling the inconvenience attending a fire of the old description (in the middle of the hall) adopted the plan of confining it to the recessed fireplace and the chimney."—*Carlos's Notices of Crosby Hall, 1833.*

the contrivance for burning such fuel with economy was the first deviation in metal from the rude simplicity of the *rere-dosse* towards the close fire-grate: this consisted of useful iron trestles, called hand-irons, or and-irons, formerly so common in this country, and yet occasionally to be met with in old mansions and farm-houses, under the appellation of dogs. In Sussex, about five-and-twenty years since, we remember being struck with the odd name and appearance of these "dogs;" when in use, they are placed beside each other at such a distance as may be required from the length of the brands intended to be burnt. Accustomed as we had been to the grate and stove, we thought these irons awkward; but, how great was our surprise to see the same dogs on the same hearth about seven years since; and greater still was our astonishment to find similar dogs in the mansions of Paris, where little but wood is burnt.

Before the introduction of close fireplaces, these articles were found not only in the houses of persons of good condition, but in the bed-chamber of the king himself. Strutt, writing in 1775, says, "These awnd-irons are used at this day, and are called cob-irons: they stand on the hearth, where they burn wood, to lay it upon; their fronts are usually carved, with a round knob at the top; some of them are kept polished and bright: anciently many of them were embellished with a variety of ornaments." In another place, after giving an inventory of the

furniture of the bedchamber of Henry VIII. in the palace at Hampton Court*, including awnd-irons, with fire-fork, tongs, and firepan, Strutt adds, "Of the awnd-irons, or, as they are called by the moderns, cob-irons, myself have seen a pair which, in former times; belonged to some noble family. They were of copper, highly gilt, with beautiful flowers, enameled in various colours, disposed with great art and elegance." Shakspeare, with graphic minuteness, describes a pair of awnd-irons belonging to a lady's chamber thus :

two winking cupids
Of silver, each on one foot standing, nicely
Depending on their brands. CYMBELINE.

A middle sort of irons called creepers was smaller, and usually placed within the dogs, to keep the ends of the wood and brands from the floor, that the fire might burn more freely; they are thus described in one of the early volumes of the *Gentleman's Magazine* : "There being in a large house a variety of rooms, of various sizes, the sizes and forms of the and-irons may reasonably be supposed to have been various too. In the kitchen, where large fires are made, and large pieces of wood laid on, the and-irons, in consequence, are proportionately large and strong, and usually plain, or with very little

* In an inventory of Henry's furniture in the Tower, we find two round pans of iron, upon wheels, to make fire in: these were for conveying fire from one apartment to another.

ornament. In the great hall, where the tenants and neighbours were entertained, and at Christmas cheerfully regaled with good plum porridge, mincepies, and stout October, the and-irons were commonly larger and stronger, able to sustain the weight of the roaring Christmas fire; but these were more ornamented, and, like knights with their esquires, attended by a pair of younger brothers far superior to, and therefore not to be degraded by, the humble style of creepers: indeed, they were often seen to carry their heads at least half as high as their proud elders. A pair of such I have in my hall; they are of cast iron, at least two and a half feet high, with round faces, and much ornamented at the bottom."

At Cotehole House, in Cornwall, may be seen a pair of richly ornamented brass dogs, upwards of four feet in height; and a few years since were in Windsor Castle, a pair of and-irons faced with richly-wrought silver. Yet these articles are eclipsed by some costly items in a list of wedding presents in the reign of James I. described as "an invention," viz. fire-shovel, tongs, and irons, creepers, and all furniture of a chimney, of silver; and a cradle of silver to burn sea-coal. This expensiveness of material, in all probability, was not matched by the manufacture; a disproportion which reminds us of the silver furniture in some districts of South America, where the earth yields tons of that metal. Thus, the proprietor of a productive silver mine in Peru is known to have ejected

from his house all articles of glass or crockery-ware, and replaced them by others made of silver: here likewise might be seen pier-tables, picture-frames, mirrors, pots, and pans, and even a watering-trough for his mules—all of pure, solid silver.

To return to the invention of old English grates. As the consumption of coal increased, the transition from and-irons to fireplaces composed of connected bars was obvious and easy. The and-irons formed the end standards, and the grate itself was a sort of raised "cradle" supported by them. Besides these supports, the back plate, cast from a model of carved work, (often with the arms of the family,) was added, and generally, under the lowest bar a filigree ornament of bright metal, which, under the designation of a fret, still retains its place in many modern stoves. Moveable fireplaces of this description may be met with about two hundred years old; for at this period, as the quotation from the time of James I. proves, implements for the fireplace were in use. A magnificent fireplace of this description has lately been manufactured for St. George's Hall, in Windsor Castle, so as to harmonise with the architectural character of that noble apartment.

Convenience soon suggested the fixing of fireplaces, which led to their being made with sides, piers, or hobs, so as to occupy the whole space within the chimney jambs; till the snug, cosy, chimney corner is only to be met with in

farmhouses, where dogs are used to this day. Or, the London reader may witness an illustration without travelling out of his own dear metropolis, in the imitative Swiss cottage, at the Colosseum, in the Regent's Park. "The apartment," says a contemporary, "is wainscotted with knotted wood, and carved." The chimney and fireplace project considerably, and rise with a bold arch, within which is a lower one: "the raised hearth stone, fire dogs, and chimney back, and its cosy seats, calculated to contain a whole family at the sides of the ample hearth, are characteristic of the enjoyments of the happy people from among whom this model was taken."

It would be tedious to follow the improvements from the first general introduction of stoves, about the year 1780, to the present time; from straight unornamental bars and sides to elegant curves, pedestal hobs, and fronts embellished with designs of great classic beauty. Indeed, in no branch of manufacture are the advantages of our enlarged acquaintance with the fine arts more evident than in the taste of ornaments displayed on the stove-grates of the present day. With this change, however, the chimney-corner is remembered but in poetry, or the pages of romance: the present generation seldom hear "the chestnut in a farmer's fire," and few

maintain a quire
Of crickets singing by the fire; HERRICK.

nor do they often witness such a groupe of rustic

comfort as that whence Cotton drew his picture of an English fireside, and with it this stanza of memorable truth :

If solid happiness we prize,
Within our breast this jewel lies,
And they are fools who roam :
The world has nothing to bestow ;
From our own selves our joys must flow,
And that dear hut, our home.

By fire-irons are understood a shovel, poker, and pair of tongs. These implements were not all found on the ancient hearth ; nor were they necessary when wood alone was burnt. In the time of Henry VIII. the only accompaniment of the awnd-irons was the fire-fork, with two prongs, a specimen of which may be seen in Windsor Castle. Still, in the apartments of the higher classes, the "irons" for trimming the fire were more complete : for instance, in the parlour of a knight of the above period we find two large awnd-irons, a fire-fork, pan, and pair of tongs. The use of coal and of close fireplaces led to the adoption of the poker ; and, about the same period were introduced fenders, the first of which were bent pieces of sheet iron, placed before the fire, to prevent the brands or cinders from rolling off the hearthstone upon the wooden floors : but fenders have been improved with stoves, till the display of a fireplace is the chief ornamental feature of our rooms.

Chimney-pieces were formerly decorated with architectural taste, in columns, entablatures,

statues, &c. like the entrance to a small temple, and in some cases, these embellishments rose more than half up the wall of the apartment, and were of stone. To these succeeded marble, displaying more sculptural than architectural decoration. Some of the former were very magnificent, as the chimney-piece in the Bishop's palace at Exeter, rising to a pointed arch, crowned with the arms of the see of Exeter, and the bishop's family arms in circular compartments above the opening or fireplace. In the palace of Queen Elizabeth, at Enfield, also might be seen a few years since a chimney-piece supported by Ionic and Corinthian columns, and decorated with the rose and portcullis, and the arms of France and England quartered, with the garter, royal supporters, a lion and a gryphon, motto, &c. Gibbons, the first British sculptor of any eminence, enriched chimney-pieces with carvings in wood, specimens of which are to be seen at Burleigh and Chatsworth; in an anti-chamber of the latter mansion are several dead fowl over the chimney. The marble chimney-pieces were elaborately finished, especially those in the mansions built by Sir William Chambers in the last century; many of which were from the chisel of Wilton, another early British sculptor: "Some of this period," observes Mr. Allan Cunningham, "have much of the magnificence of monuments, and contribute greatly to the splendour of the apartments in which they are placed. They are now gone out of fashion;

and one cannot but regret this—for in our cold and snowy climate few internal ornaments will ever fix the eye so often as a rich fireplace*.” The chimney-piece of the present day has been reduced in height to allow the introduction of the chimney-glass; the jambs are no longer enriched with sculptural embellishments, but exhibit plainness and severity of style, especially when we recollect the exuberant fancies of our forefathers in this branch of internal decoration.

LAMPS AND LANTERNS.

PROBABLY, no articles of ancient manufacture are more common than lamps. Their invention is attributed to the Egyptians; but of this statement there is some doubt. They were common among the Greeks and Romans, being made of *terra cotta*, or baked clay, bronze, brass, gold, and silver; and many specimens have been found in the excavated city of Herculaneum, which was buried by an eruption of Vesuvius upwards of two thousand years since. In England, they were rare among the Anglo Saxons; but, in the fourteenth century, they were used by the Irish, and were made of glass, drawn up and down with cords; they were lit with paper, with dishes under them, melted tallow or kitchen stuff being burnt in them instead of oil.

Lanterns are likewise of considerable antiquity.

* Lives of British Sculptors, &c.

Their invention is ascribed, though erroneously, by Asserius, to Alfred the Great: he says: "Before the invention of clocks, Alfred caused six tapers to be made for his daily use; each taper contained twelve pennyweights of wax, was twelve inches long, and of proportionate breadth. The whole length was divided into twelve parts, or inches, of which three would burn for one hour, so that each taper would be consumed in four hours; and the six tapers being lighted one after another, lasted for twenty-four hours. But the wind, blowing through the windows and doors, and chinks of the walls of the chapel, or through the cloth of his tent in which they were burning, wasted these tapers, and consequently they burnt with no regularity; he, therefore, designed a lantern made of ox or cow horn, cut into thin plates, in which he enclosed the tapers, and thus protecting them from the wind, the period of their burning became a matter of comparative certainty." This error of Alfred's inventing the lantern has been printed in scores of books to the present day; but its untruth is proved by Aldhelm, who lived in the seventh century, or about three hundred years before Alfred, and is the first to mention the use of glass lanterns.

In our description of an old English Hall, (at page 17) we have mentioned the *louvre*, or lantern in the roof, of which Westminster Hall presents a fine specimen. We likewise find other architectural lanterns, or certain fine open orna-

mented church towers, which are supposed by some writers to have been intended to hold lights, in aid of the traveller. Mr. Britton concludes the lantern in the steeple of Boston Church, Lincoln, to have been anciently lit at night as a sea-mark. The church of All Saints, at York, has a similar pierced lantern; tradition tells that formerly a large lamp was hung in it, which was lit at night, as a mark for travellers, in their passage over the wide and dreary forest of Galtres, to York; and there is still the hook of the pulley on which the lamp hung in the steeple. Stow tells us, that the steeple of Bow Church, in Cheapside, finished about 1516, had five lanterns; one at each corner, and one on the top, in the middle upon the arches: in these lanterns lights were placed in the winter, "whereby travellers to the city might have the better sight thereof, and not miss their way." Probably the last lantern-tower erected in England is that of St. Dunstan's Church, in Fleet-street, built in 1832.

There is something peculiarly appropriate and characteristic in lights being thus placed on the steeples of churches: the benighted traveller of a reflective turn of mind would consider them as emblematic, and as their light points out his road on earth, so the "light that shineth" around the hallowed church will guide him to everlasting bliss; while the mariner tossed upon the mountain sea in pitchy darkness may alike look to these church-lights for rays of hope and trust in

the providence of Him, without whose will not a sparrow falleth to the ground.

Our ancient hand-lantern is an oblong square, carried the narrow end uppermost, with an arched opening for the light, and square handle. In the sixteenth century we find mentioned "a great lanterne, with glasse, set in joyner's work painted." In 1602, it is related that Sir John Harrington, of Bath, sent to James VI. king of Scotland, at Christmas, for a new year's gift, a dark lantern. The top was a crown of pure gold, serving also to cover a perfume pan; within it was a shield of silver, embossed, to reflect the light; on one side of which were the sun, moon, and planets, and on the other side, the story of the birth and passion of Christ, as it was engraved by David II. king of Scotland, who was a prisoner in Nottingham. On this present, the following passage was inscribed in Latin—"Lord, remember me when thou comest into thy kingdom."

Street lamps were adopted in London upwards of four centuries since: so early as 1414, the citizens were ordered to hang out lanterns to light the streets; and, according to Stow, Sir Henry Barton, during his mayoralty, in 1417, ordered lanterns with wax lights to be hung out on the winter evenings betwixt hallowtide (autumn) and Candlemas. If this account be correct, London was the first lit of the cities of Europe. During three centuries after, the citizens were occasionally reminded of this regula-

tion, under penalties for its neglect; but the frequency of the repetition only proves how ill the order was obeyed. In 1688, the inhabitants were ordered "to hang out candles duly to the accustomed hour, for the peace and safety of the city;" and in 1679, we find the lord mayor complaining of "the neglect of the inhabitants of the city in not hanging and keeping out their lights at the accustomed hours, according to the good and ancient usage and acts of council in that behalf;" in 1690, the justices of the peace decided the distances at which lamps should be placed in the streets; and, in 1716, it was directed, that each house should have a lamp hung out on every night between the second after full moon until the seventh after new moon, from the hour of six in the evening until eleven; but, as this did not extend to the whole town, and many street robberies were committed, an act of parliament was passed in 1743, for completely lighting the cities of London and Westminster. In consequence, four thousand two hundred lamps were put up, exclusive of those attached to public buildings; although this provision extended only to the city of London. Thus, in an old print of Charing Cross, ninety years since, no lamps are to be seen in the street; although globular glass lamps, with oil burners, were introduced at the last mentioned date, it was not until 1767, that six such lamps were fixed at Charing Cross, on irons round the statue, and lit for the first time on the 5th of February.

Before the introduction of lamps, our streets were lit with cressets, which are thus described. The word cresset, Mr. Douce thinks, to have been derived from the French word *croiset*, a cruets, or earthen pot. It consisted of a sort of iron cage, like a trivet, suspended on pivots, in a kind of fork; or, it resembled an iron cap turned upside down. In this vessel was placed the light, made of twisted rope, steeped in pitch, tallow, linseed oil, hard resin, and turpentine, melted together; or the light rose from combustibles in a hollow pan*. One man carried it on a long pole, another attending with a bag to serve it, and a light: thus it was removed from place to place. When the cresset light was stationary, it served as a beacon, or answered the purpose of a fixed lamp. In the latter case, the person whose business it was to trim and feed the light, did not ascend by a moveable ladder, as lamplighters do in our time, but climbed the pole hand and foot, by means of projecting pieces of timber on each side. Such was the old beacon, standing lamp, or ancient street light.

* Whoever has seen the gardens of the Tuilleries at Paris illuminated on the night of a fête may form some idea of the ancient cresset. The lights are ranged on pyramidal wooden frames, and each consists of a large wick in the middle of an earthen pan resembling a garden pot saucer, filled with melted tallow. These are called *pots de feu*, and have been used in this country in illuminating the wall facing Devonshire House, in Piccadilly.

The street lamps of the early part of the present century were, however, of little more service than to render "darkness visible;" and, in foggy nights the comparison of their light to a pin's head was a common observation. The burners were small, and being lit with whale oil, the flame was impure, and hardly deserved the name of light. The lanterns were of thick coarse glass, as may be seen in remaining specimens in a few of the alleys of London, to the present day. The application of coal gas to the lighting of the streets, in 1814, must be considered as one of the grandest social improvements of the present century, or, indeed, of modern times. Yet this invention, splendid as have been its results, at first met with much opposition, and among those who ridiculed the project of gas-lighting was the present Lord Chancellor, Brougham, in the year 1809. One of the first public experiments was the lighting of Old Palace Yard by the London and Westminster Gas Company. The brilliant lights drew admiring crowds from all parts of the metropolis; but such was the doubt of the parochial authorities as to the practical success of gas-lighting, that after the Company had lit Palace Yard gratuitously by way of experiment, they refused to continue gas, and the lamps were re-lit with oil, as before the experiment. These are facts worth stating, inasmuch as they read us a valuable lesson—not to be thwarted by temporary obstacles; for the most successful im-

provement of our time met with such opposition in its experimental stages.

The substitution of the handsome gas lantern, glass on all sides, for the unsightly oil contrivance, must be in the remembrance of the young reader, and brings us to what may be considered the perfection of street-lighting. The gas mains, or subterranean main pipes, which supply the metropolis, are in length upwards of two hundred and fifty miles, and afford light to more than fifty thousand lamps.

CANDLES, CANDLESTICKS, AND SNUFFERS.

CANDLEMAKING is by no means a modern invention, though lamps appear to have been chiefly used by the ancients for domestic purposes. We, however, find mention of a kind of candle, or torch, both of tallow and wax, and not unfrequently of pitch. The wicks were originally small cords; afterwards the papyrus and the pith of rushes were used. But the ancients seem at no time to have been able to produce an article in any degree to be compared with the candle of modern times.

The employment of candles in the ceremonies of the Catholic church is of great antiquity; for, so early as 1478, they were considered expiatory offerings. Many thousands of wax candles were thus formerly used in England; but the Reformation diminished the consumption of these candles,

and also the practice of keeping bees, who yielded wax for their manufacture. Candlemass day (Feb. 2) remains in our calendar; for, on this day was the mass or festival of candles, or Purification of the Blessed Virgin; when the churches were lighted in allusion, as was affirmed, to the prophetic words of Simeon, who, when the infant Jesus was brought into the temple, publicly exclaimed: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Candles were likewise used in great numbers upon other church festivals; for, in the close rolls it is recorded that in Jan. 1244, the king's (Henry III.) treasurer was commanded to cause fifteen thousand poor persons to be fed in St. Paul's Churchyard, London, on the day of the Conversion of St. Paul; and fifteen hundred wax tapers were also to be made and placed in St. Paul's Church upon the same occasion. A few pairs of wax candles are still retained about the altars of Catholic churches in England, but in greater numbers on the Continent, where they are likewise carried in religious processions: here also, small tallow candles are set up by the poor as offerings to certain saints; and, from a score to a hundred of these humble tributes may be seen burning at once; the cost of each being defrayed by the worshippers.

It should be added, that from Candlemass,

the use of tapers at vespers and litanies, which prevailed throughout the winter, ceased until the following All-hallow Mass; hence the origin of an old English proverb:

On Candlemass day
Throw candle and candlestick away.

From Alfred's "tapers," before the invention of clocks, it must not, however, be inferred that wax candles were common in his time; nor that they were made in such perfection as at the present day. Venice, in her most flourishing age, produced the finest wax candles in Europe, and still continues to do so. In our country, Kensington once enjoyed a similar celebrity; this may probably be dated from the importance into which this village rose on William III. fixing upon it as one of the seats of the English court. The Venetian candles were made of various sizes: some were very small, with wicks of tow; others were of twisted forms; and some even weighed fifty pounds, and those which were used in processions and funeral ceremonies were of pyramidal shape. The wax taper of our day is said to be the invention of Pierre Blassimere of Paris, and to have been brought by him from Venice about the middle of the seventeenth century.

Tallow candles are of considerable antiquity in England; as the ward of Candlewick, and the Tallow Chandlers' Company in the city of London attest. Nevertheless, we read of candles being made at home in gentlemen's houses in the

Middle Ages, when there were candle boxes, and the ends were the profit of servants. The fat of the kitchen supplied the raw material, or tallow; but the candles of our time are not home produce, for much of the tallow is brought from Russia, and the wick cotton from Turkey. The excise duty imposed upon candles many years since, however, put an end to this domestic manufacture.

Candles made from tallow are either dipped, or cast, as it were, in moulds; the latter being a more recent invention, and claimed by a native of Paris. The dip candles of the last century were generally smaller than at present; forty candles sometimes weighing but one pound, and being sold for one farthing. The candles given by tallow chandlers to children at Christmas are usually of this size.

Rush-lights, or candles with rush wicks, are of the greatest antiquity; for we learn from Pliny that the Romans applied different kinds of rushes to a similar purpose, as making them into flambeaux and wax candles employed at funerals. The earliest Irish candles were peeled rushes dipped in grease, and placed in lamps of oil; and they were similarly used in many districts in England. John Aubrey, writing about one hundred and sixty years since, says, "here-about (at Ockley, Surrey,) the people draw peeled rushes through melted grease, which yields a sufficient light for ordinary use, is very cheap and useful, and burns long." This eco-

nomical practice was also common towards the close of the last century : the Rev. Gilbert White has devoted one letter to the subject in his *Natural History of Selborne** ; and we believe the custom still lingers in the lower parts of Surrey and Sussex, if not in other parts of England.

Candlesticks may be noticed here. Their antiquity must be in the recollection of every reader, since the golden *candlestick* of the Temple

* The letter to which we refer, details this branch of cottage industry in so interesting a manner as to induce us to quote its substance. The proper species is the common soft rush found in most pastures, by the sides of streams, and under hedges. Decayed labourers, women, and children gather these rushes late in summer ; as soon as they are cut they must be flung into water, and kept there, otherwise they will dry and shrink, and the peel will not run. When peeled, they must lie on the grass to be bleached, and take the dew for some nights, after which they are dried in the sun. Some address is required in dipping these rushes into the scalding fat, or grease. The careful wife of an industrious Hampshire labourer obtains all her fat for nothing ; for she saves the scummings of her bacon pot for this use ; and, if the grease abound with salt, she causes the salt to precipitate to the bottom, by setting the scummings in a warm oven. Where hogs are not much in use, and especially by the sea-side, the coarse animal oils will come very cheap. A pound of common grease may be procured for four-pence ; and about six pounds of grease will dip a pound of rushes, which cost one shilling, so that a pound of rushes ready for burning, will cost three shillings. If men that keep bees will mix a little wax with the grease, it will give it a consistency, render it more cleanly, and make the rushes burn longer : mutton suet will have the same effect.

A good rush, which measured in length two feet four inches and a half, being minuted, burnt only three minutes

of Jerusalem is frequently referred to in the early Scriptures. Josephus describes it with seven branches, representing the honour in which the number seven was held among the Jews; and, of this consecrated relic there is a representation to the present day on the Arch of Titus, one of the most curious and interesting monuments of ancient Rome; and this representation is proved to have been taken from the candlestick itself,

short of an hour; and a rush of still greater length has been known to burn one hour and a quarter. These rushes give a good clear light. Watch-lights (coated with tallow,) it is true, shed a dismal one; but then the wicks of those have two ribs of the rind, or peel, to support the pith, while the wick of the dipped rush has but one. The two ribs are intended to impede the progress of the flame, and make the candle last. A pound avoirdupois contains sixteen hundred rushes; and supposing each to burn on an average but half an hour, then a poor man will purchase eighteen hundred hours of light, a time exceeding thirty-three entire days, for three shillings. According to this account, each rush, before dipping, costs one-thirty-third of a farthing, and one-eleventh afterwards. Thus, a poor family will enjoy five and a half hours of comfortable light for a farthing. An experienced old housekeeper assured Mr. White, that one pound and a half of rushes completely supplied her family the year round, since working people burn no candle in the long days, because they rise and go to bed by daylight.

Little farmers use rushes much in the short days, both morning and evening, in the dairy and kitchen; but the very poor, who are always the worst economists, and therefore, must continue very poor, buy a halfpenny candle every evening, which, in their blowing, open rooms, does not burn much more than two hours. Thus have they only two hours light for their money, instead of eleven.

originally formed, according to divine instruction, three thousand three hundred and twenty-four years ago. The nearest modern resemblance to this candlestick is our table branch with two, three, four, or more lights.

Candelabra have been found with Phœnician and Greek inscriptions: they held a grate, or dish in temples, for the sacred fire, never candles. They were of silver, bronze, wood, alabaster, and were sometimes ornamented with gems; but, as they never held candles, the application of candelabra in our times to an ornamental candlestick is incorrect.

In Shakspeare's time, candlesticks of the human figure were in fashion; consisting of armed warriors, hairy savages, a fool bending on one knee, &c.; others were like shafts, in the form of horns, a car, &c. The following is a magnificent specimen: it was of entire gold, standing on great feet, and had twenty golden buttresses; a base pierced like windows; a bowl embattled and buttressed; was pinnaced and made like a monastery; and the weight four hundred and fifty ounces. A curious candlestick of iron consisted of a stand of three feet, supporting an oblong boat, with a mast or spike in the middle, at the base of which were noozles; though the latter are in general of recent fashion. According to some writers, the candlestick was once called candlestaff, and before it was of metals, it consisted of a stick slit at one end for holding the candle, which contrivance is employed by

cellarmen in the present day; or three nails were driven in a stick for the same purpose: Prince's metal, the material of which candlesticks are often made, is an alloy of copper or brass with zinc, and approaches near the colour of gold: the finest sort is called pinchbeck, and is sometimes used in making watch-cases, &c. This metal, or rather alloy, was named after its inventor, Prince Rupert, an ingenious philosopher of the reign of Charles II.

Snuffers rank in antiquity with candlesticks; as the former are often mentioned in the Scriptures, under the Levitical ordinances. They were also used by the Greeks and Romans; and Montfaucon, the antiquary, has engraved, in a print of lamps, a pair of lamp-tweezers, somewhat resembling a tuning-fork in shape, with a long ornamented handle, which implement answers to the Anglo Saxon candle-twist. Snuffers have not, however, been known many centuries in this country: the oldest had perpendicular stands affixed to the candlestick. Nichols, in his *Progress of Queen Elizabeth*, speaks of her majesty having "two pair of small snuffers, silver gilt." Antiquarian writers, however, confess that "there is no implement of domestic use that we are less acquainted with, in its old form, than snuffers." About sixty-six years since there was found in Dorsetshire, a curious pair of brass snuffers, weighing six ounces. "The great difference between these and modern utensils of the same name and

use is, that these are in shape like a heart fluted, and consequently, terminate in a point. They consist of two equal lateral cavities, by the edges of which the snuffers cut off and received into the cavities, from which it is not got out without particular application and trouble. There are two circumstances which bespeak these snuffers of considerable age: the roughness of the workmanship, which is in all respects as rude and coarse as can well be imagined, and the awkwardness of the form*." Mr. Hone, in his *Table Book*, has engraved another antique pair of snuffers, superior in design and workmanship to those found in Dorsetshire, but of later date: they divide in the middle of the upper as well as the lower part, but, in one respect both pairs are alike: they are each in shape like a heart, and terminate in a point. The box and parts above in the latter pair are boldly chased, and the snuffers are plain on the underside and made without legs.

Probably, in no attempt at improvement has ingenuity been so strained as in modern snuffers. They are constructed on a similar principle with scissors; though they not only cut off the candle-snuff, but at the same time convey it into a box or cavity; and to keep the box closed by the cutter, when not actually in use, all snuffers have a coiled steel spring in a cell of the shanks. As, however, the contents are constantly liable to fall out of the box, various devices have been

* They will be found engraved in the *Mirror*, vol. xx. from Hutchins's *History of Dorsetshire*.

executed to close the box during the opening and operation of the cutter: this is done by one tube revolving within another, or by the rising and falling of a steel slide or cutter, which at once hides and retains the snuff in the box. Yet, these springs are liable to get out of order, and cause disappointment. The best polished snuffers are of cast steel, and common sorts are of brass and wrought iron: thousands of grosses are cast from pig metal, (or iron, in its first stage,) filed, brushed, and roughly polished; and such an implement is sold for sixpence! These are indeed refinements of the clumsy contrivances of our ancestors; for, probably, snuffers are now to be found in the poorest cottages in the kingdom, of manufacture superior to those formerly used in castles and mansions.

By the ingenuity lavished upon snuffers we are reminded how the subdivision of labour in arts and manufactures leads to high convenience. What a trifling task it appears to snuff a candle; yet, to do this adroitly, how many heads have been racked to devise means, and hundreds of pounds expended to secure inventions by royal patents. Were we not aware of the principle just mentioned, the improvement of snuffers might appear so trifling a task as to remind us of the poet's apostrophe to life: "Out, brief candle;" and that the brave and learned Sir Walter Raleigh wrote "on the snuff of a candle:"

Cowards fear to die; but courage stout,
Rather than life in snuff, will be put out.

COALS.

“ Round about our coal fire.”

OLD DITTY.

A BLAZING coal fire is one of the main characteristics of English comfort; and we had almost termed it a comfort exclusively English. It is true that coals are found in several parts of the continent of Europe; China abounds in them, they are well known in Tartary and the island of Madagascar; and they have been discovered and wrought in various parts of America; but the principal coal mines of the world are in this country; and the enjoyment of this exhaustless provision every Englishman knows how to appreciate :

Hence are the hungry fed, the naked clothed,
The wintry damps dispell'd, and social mirth
Exults and glows before the blazing hearth.

The subject is so abundant in details suitable for a volume like the present, devoted to English life and manners, that its omission would be culpable; although, we must observe that our limits will allow but an outline of the general and natural history of coals, from their introduction into this country.

Coals were known to the Britons before the arrival of the Romans. The Anglo-Saxons

knew of and partly used them ; but they are not mentioned under the Danish usurpation, nor under the Normans. The late Marquess of Hastings informed Mr. Bakewell, the geologist, that stone hammers and stone tools were found in some of the old workings in his mines at Ashby Wolds ; and that similar stone-tools had been discovered in the old workings in the coal mines in the north of Ireland. Hence we may infer, that these coal mines were worked at a very remote period, when the use of metallic tools was not general. One of the earliest notices of coals occurs in 1234, when Henry III. granted a charter to the townsmen of Newcastle-upon-Tyne, “ to dig stones and coals ” in the common soil without the walls. This is the first mention of coals dug at Newcastle, which were then probably confined as fuel for the use of the town ; for, the city of London had at that time so many woods and copses round it, that coals from Newcastle would have been far more expensive than the wood and turf fuel from its own neighbourhood. Within fifty years Newcastle became famous for its great trade in this article, which was then denominated *sea coal*. Nevertheless, coals were prohibited in London as a nuisance, by the proclamation of Edward I. ; and Stow, writing of this period, says, “ the nice dames of London would not come into any house or room where sea coals were burned ; nor willingly eat of the meat that was even sod or roasted with sea-coal fire.” The nobility and

gentry complained that they could not go to London on account of the noisome smell and thick air, and in those times, the convenience of the few being studied before the wants of the many, the proclamation did not even spare industry. Dyers, brewers, &c. were forbidden the use of coals even in the suburbs of London, on pain of fine, loss of furnaces, &c. Those trades, however, finding the scarcity and price of wood-fuel daily increasing, discovered it was still their interest to use sea-coal; and, notwithstanding the prohibition, entered on the trade with Newcastle. Shortly after this coals were the common fuel at the king's palace in London. In 1357, the townsmen's license to dig coal at Newcastle was increased by a special grant from the crown, of the soil in which before they had only liberty to dig; and, in 1379, the trade had grown so considerable that Edward III. imposed a duty of sixpence per ton, each quarter of the year, on all ships laden from Newcastle with coal. Such was the introduction of sea-coal to common use; and fifty years previously, a trade had been opened between France and England, in which corn was imported, and coal exported*.

In the reign of Elizabeth, the burning of coal was again prohibited in London during the sitting of parliament, lest the health of the knights of

* In the year 1832, were exported from Great Britain, 30,072 tons of coals to various parts of Europe, and to Egypt.

the shire should suffer injury during their abode in the metropolis; and this prejudice was revived about 1650, when several pamphlets were written on plans to rid London of the nuisance of smoke. Coals had not, however, always been used, because, not having got to the main stratum, people complained that "they would not burn without wood." Excepting to blacksmiths, they were confined in the seventeenth century, under the name of sea-coal, to the poorer orders, who could not afford to buy wood; and they were customarily hawked about the streets upon men's backs.

Of the prices of coals, some curious items are preserved. In the reign of Richard II. Newcastle coals were sold at Whitby at three shillings and four-pence per chaldron: in the time of Henry VIII. their price was twelve-pence per chaldron in Newcastle, and in London about four shillings. In 1643, the use of coal had become so general, and the price being then very high, many of the poor are said to have perished for want of fuel; and in a pamphlet of this period is the imprint:

Printed in the year
That sea-coal was exceeding dear.

After the Great Fire of London, duties were laid upon coals to assist the funds for building St. Paul's and fifty other churches, a measure only sanctioned by the sacredness of its purpose. In 1677, Charles II. granted to one of his natu-

ral children and his heirs, a duty of one shilling a chaldron on coals, which continued in his family till it was purchased by government in the year 1800. To the present day, for all coals brought into the port of London, is paid a duty of thirteen-pence per ton; and part of the revenue thus produced has been employed to form the approaches to the new London Bridge. These duties and other charges and profits, with carriage, double the price of coals between the mouth of the pit and the London market. The consumption in the metropolis is estimated at five hundred thousand chaldrons per annum; and, although the high price of coals here has been referred to the monopoly of owners of coal mines, Mr. Macculloch states himself "satisfied, after a pretty careful investigation of the circumstances, that no such monopoly has ever existed; and that the high price of coal is to be ascribed wholly to the various duties and charges that have been laid upon it, from the time that it has passed from the hands of the owner, to the time that it is lodged in the cellar of the consumer."

Thus far the commercial history of coal: its origin, or natural history, will scarcely admit of such circumstantial information. It is dug out of a mine, and is produced from forests which have been overwhelmed by the earth many centuries since, and subjected to certain processes, upon which naturalists are not agreed. That wood may be converted into coal is acknowledged; yet philosophers do not so well accord

in their explanation of the means by which this change is effected. Every thing tends to show its vegetable origin, since there are few coals but that present more or less of a woody texture; to be traced from the changed wood, which still bears, (though approaching in its nature to coal,) the trunk, the branches, and even the very leaves of trees, through all the varieties of coal, into the most compact, slaty, or the oldest kind. It is not so easy to determine whether wood in the bowels of the earth has been changed to coal by the action of water decaying or rotting the wood, or whether fire has charred or scorched the vegetable matter. The discussion of these subjects will end in nothing satisfactory: for, we should remember, that comparing our earth to an orange, we have not as yet nearly penetrated its rind; and comparing it to the pasteboard globe of the instrument-maker, we have scarcely peeled the paper from its surface. Thus, the deepest mine into which men have descended only bears these proportions to the bulk of the earth itself.

In all the varieties of the Newcastle coal, even in samples taken indiscriminately, more or less of the vegetable texture may always be discovered by aid of the microscope; thus affording the fullest evidence, if any such proof were wanting, of the vegetable origin of coal.

The great northern coal district of England lies between the river Tees, (which separates Durham from Yorkshire,) and the Tweed; and the country slopes from Crossfell and the Cheviot

Hills slowly towards the sea, under which it gradually dips or sinks. Vegetable impressions and fresh water shells are found here in great abundance; among the former fern predominates. There are three kinds of Newcastle coal: the first, which is the greatest in quantity and the best in quality, is the rich caking coal, which abounds in bitumen or pitchy matter, softens in the fire, swells, and throws out jets of flame; it burns hollow, and requires poking, and furnishes cinders, though but little ash. On the other hand, most of the coal from the west of England blazes and burns briskly, being much more easily kindled than the other; it requires no poking, because it is not liable to cake; it affords no cinders, and leaves a dusty white ash. A third kind of coal, called culm, or stone-coal, contains scarcely any bitumen, abounds in earthy matter, and is of very difficult inflammability. Besides these are some other varieties, such as cannel coal, splint coal, &c.

The immense consumption of coals throughout Great Britain has induced certain writers to speculate upon the exhaustion of our coal-mines, and with such nicety have they assumed this probability as to calculate the number of years, or centuries, that the stock on hand is likely to last. Mr. Brande has made some interesting observations on this subject, which are replete with good sense. He says, "When, indeed, we reflect upon the vast importance of this species of fuel in a country dependent not merely

for its prosperity, but even for its very existence, upon its manufactures and consequent commerce; when we remember its enormous and increasing consumption; when we consider that the metropolis only swallows up annually considerably more than a million of chaldrons, exclusively from the Tyne and Wear districts, it might appear that the apprehensions of some worthy persons upon this score were not altogether without foundation. It is, however, admitted on the other hand, that the Newcastle mines only are capable of continuing their supply for another thousand years; and, if this reflection be insufficient, they may console themselves with the knowledge, that there are many other districts which have only been, as it were, begun upon, and probably, numerous deposits of which we are as yet ignorant, but which will be searched for and found when wanted. Besides which, it may I think be calculated, that, of every chaldron of coals consumed in our ordinary fires, about one-eighth part is lost in the character of soot, smoke, and other unburnt matters; that in London only, upwards of one hundred thousand chaldrons of coals are thus dissipated and unprofitably applied to the contamination of our atmosphere, which smoke, by improved methods of combustion, or burning, might be turned to profitable account*." The waste of coals at the pit's mouth may also be stated at one-sixth

* Outlines of Geology, 1829.

of the quantity sold, and that left in the mines at one-third.

The consumption of coal has been materially increased by the extensive applications of steam and gas to economical purposes. The history of gas-lighting has already occupied a page of this little work; the mode of the preparation of gas is as follows. Large, tight iron vessels, three quarters filled with bituminous coal, are heated in furnaces to a red heat; to the end or open mouth of the vessels containing the coal are tightly fitted iron tubes, which convey the substances (gas, water, ammonia, and tar,) produced by the combustion of the coal to reservoirs, in which they become separated, the tar and water being condensed, while the gas passes on to other vessels, in which the preparation is completed. It is passed through pure water, and through lime water, by which it is cleansed of its impurities, into the gasometer, in which it remains till wanted for use. This instrument consists of two parts, a large wooden or iron cistern, open above, partly filled with water, and a large open vessel of iron, or some other substance, which is inverted in the water contained in the other, and is suspended and balanced by weights playing over pulleys. Then, as the gas enters at the bottom of the cistern, it rises up into, and thus pushes up, the inverted vessel, or gas-holder, till it is filled. From this it is let out through tubes provided with stop-cocks. As soon as the cocks are opened, the weight of

the gas-holder, tending to sink it in the water, forces out the gas it contains. It is then transmitted through small iron or leaden tubes to the place where it is needed. On an average, a chaldron of good Newcastle coal, weighing about twenty-five hundredweight, will afford eleven thousand cubic feet of gas, each of which is equivalent in burning, to the light of a mould candle of six to the pound, during the same space of time: hence, one pound weight of coal will afford light equal to such a candle for four hours and a half.

The residue of coal, after the gas, tar, &c. are distilled from it, is coke. Yet, although the employment of coal gas for lighting is a discovery of our times, coke was manufactured upwards of two centuries since, when the gas, &c. were probably lost in the process. Coke is said to have been invented in 1627 by John Hacket and Octavian Strada. Evelyn calls it a new project of Sir John Winter. In a newspaper of 1659 or 1650, (of which the title is lost,) is the following advertisement: "There is a sort of fewel made by charking or calcining Newcastle coals, which burns without smoak, without fouling the furniture; and altogether as sweet, and is much more lasting and profitable than wood or charcoal. It kindles suddenly, and is useful either for chambers, roasting of meat, drying of malt or hops, wooll-coming, distilling, preserving, or any such like employment. His Highness the Lord Protector (Cromwell)

with the advice of his council, has encouraged and authorized the making thereof in order to the preservation of the woods of the nation." Coke is now principally used in iron smelting; steam-engines also consume a vast quantity annually, and by its substitution for coal as fuel in a steam-carriage, the nuisance of smoke is prevented. Thus, coal now yields gas for lighting, coke for heat, tar for many useful purposes, (as preserving fences and outbuildings,) and a liquor which is converted into sal ammoniac, an important substance in chemistry, and of useful application in certain branches of domestic economy, as the baking of bread and biscuits.

Charcoal is the name given to what remains of wood after it has been heated in a close vessel, as in the preparation of gas; it is, so to speak, the coke of wood.

It need scarcely be added that wood was the common fuel of the early world, when coal mines were not known; and still, in many countries it is so abundant as to be the cheapest fuel. Lastly, the heat produced from equal quantities by weight of pit-coal, wood-charcoal, and wood, is nearly in the proportion of five, four, and three. A pound of coke produces nearly as much heat as a pound of coal; but a pound of coal gives only three quarters of a pound of coke, although the latter is more bulky than the former.

BREAD AND BAKING.

A FEW historical notices of the early use of corn in England present many interesting illustrations of the domestic habits of our forefathers ; especially as bread, although the dearest kind of vegetable food, has, from the earliest records, been the general subsistence of the country.

The substances used for making bread, it need scarcely be stated, have been oats, barley, rye, and wheat; although, in early times, the latter was prized as a luxury in comparison with its present consumption. The changes in the substances of bread, it may be important to notice, inasmuch as they throw considerable light upon the comforts of every class of the people at the periods of such changes.

The earliest bread was a kind of porridge or pudding, of flour or meal mixed with water, and boiled; and when the method of kneading it into dough became common, the bread was nothing more than a kind of tough unleavened cake. The baking of these cakes, instead of being left to any particular set of men, as a distinct profession, was one of the principal concerns of the matrons ; in those simple times, the most dignified ladies did not disdain to employ their fair hands in kneading the dough ; and, as we have already mentioned, the modern title of *lady* originated in her being the *læf-dien*, or server of bread. In this first stage of the art of baking,

the use of ovens was unknown; and the cake, when properly kneaded, was toasted either upon a warm hearth, or upon a gridiron. Such was the bread of the Anglo-Saxons, and a literal proof of their baking it before the fire is preserved in the accredited anecdote narrated in nearly every History of England—wherein Alfred is said to have let the neatherd's loaves burn on the hearth, or on a stone. Indeed, the bakestone is among the earliest domestic contrivances: it was at first of stone, whence its name. It was next made of sow-metal, but nevertheless, was still called a bakestone; though the use of stones for baking was still retained. In Wales bread is or was lately baked upon an iron plate called a girdle, wherefore it was named girdle-bread.

The earliest bakers were probably the monks, since bakehouses were common appendages to monasteries, and the host, or consecrated bread was baked by the monks with great ceremony. In a work, dated about 994, we find the following express charge given to the clergy: "And we charge you that the oblation (i. e. the bread in the eucharist,) which ye offer to God in that holy mystery, be either baked by yourselves or your servants in your presence." It also appears that bakehouses were appended to churches; for, on taking down some part of the church at Crickhowell, county of Brecon, a few years ago, a small room with an oven in it was discovered, which had been long shut up. Ovens were

likewise used in castles, as our mention of the vast oven at Raby Castle proves at a foregoing page, 21.

Although the monks were early bakers, they do not appear to have fared much more sumptuously than the people on bread; for the Anglo-Saxon monks of the abbey of St. Edmund, in the eighth century, ate barley bread, because the income of the establishment would not admit of their feeding twice or thrice a day on wheaten bread.

In the reigns of the Norman kings, bread was made like a twelfth cake, and carried about in carts; or abroad, at least, in form of bowls and baskets*. The origin of baking bread, as a *trade*, is involved in much doubt: it is supposed to have originated in the East, so passed from thence to Greece, and to Rome about 583, where bread was made of very different qualities and prices. Pliny enumerates four descriptions of them: loaves baked with oysters; cakes corresponding with our rolls; another sort named from their quick preparation; and lastly, a kind baked in ovens, and named from the sort of furnace in which it was prepared. The latter must have been of nearly the same quality as our middle sort of wheaten bread, and was sold, according to the calculation of antiquaries, at the rate of three shillings and two-pence the peck loaf.

* In the provinces of France, bread is commonly made in the form of a thick hoop, which the housewife conveniently carries about her arm.

In short, the price of bread in Rome, when Pliny lived, was nearly the same or a little lower than it usually is in our day in London; and the preceding notes prove that the old Romans had their *fancy bread* as well as the moderns.

Previous to the year 1443, there were no bakers' shops in London; before that date, the inhabitants of Stratford were bakers for the whole city: they sold their bread every day except on Sundays and great festivals, which was brought in carts; and they were ordered to stand—three in Cheapside, two in Cornhill, and one in Gracechurch Street. The Stratford baking finally ceased in 1568. In the latter part of Henry VI. the citizens purchased the ancient building called Leadenhall, and under the direction of Sir Simon Eye, it was converted into a public granary.

The baking of bread was, however, a matter of such importance as very early to be regulated by law; for, in a royal mandate, 36 Henry III. it is commanded that bakers do not impress their bread, intended for sale, with the sign of the cross, *Agnus Dei*, or the name of Jesus Christ. In this reign also passed the assize, or law for ascertaining and regulating the sale of *bread* and *ale*, which has only been disused in our time. By the statutes of England too, bakers are considered as superior to the general order of handicrafts. "No man," says 22 Henry VIII. "for using the mysteries or *sciences* of baking,

brewing, surveying, or writing, shall be interpreted a handicraft."

The enumeration of a few varieties of ancient bread will show how minutely such matters have been chronicled. So far back as the reign of Henry III. we find mention made of wassel bread, cocket bread, and bread of treet, corresponding with the three sorts of bread now in use, called white, wheaten, and household bread. In religious houses, they had various kinds, as esquires' bread, monks' bread, boys' bread, and servants' bread. In the household establishments of great persons they had messengers' bread, which was given to messengers as a reward for their errand; court bread, allowed by the lord for the maintenance of his household; and eleemosynary bread, distributed as alms to the poor.

Among other varieties of ancient bread were brown barley bread, or rye with peas, eaten by tradesmen; oaten bread, in Wales, though the old Welsh lived mostly upon oats, and ate very little bread; bread consecrated by priests, and sent for presents by the faithful to each other; brown or black bread, the bran remaining; bread made of a herb, which, after drying, was used instead of soap; Christmas bread, made of finer flour, eggs, and milk, and mentioned in 1188; pricked bread, sprinkled with some flavouring, as spice-bread, whence our gingerbread; seven loaves given away every day of the week to as

many poor, from the seven spirits of God; bread in which there was bran; maslyn bread, barley, wheat, and oats mixed; three parts corn and barley, and one part fine; loaves offered in the churches for alms, and consecrated, from part of which the host was taken, and given to those, who, from some impediment, could not take the sacrament; loaves sent by bishops and

priests to one another, with complimentary letters; symnel, particularly fine, in the form of a cup, or small porringer, in some places hard, like biscuit, for sops. Most of these kinds were marked with their weight, and some of them were made crusty in a frying-pan. The



two annexed cuts, from Strutt's *Horda*, represent common forms of these ancient loaves.



Alms-bread, or donations of bread to poor persons, is supposed to be traceable to a Roman custom; and mention is made of loaves being thrown from the church-tower at Paddington and Twickenham, to be scrambled for; as was

said, in omen of future plenty*. This custom has long been discontinued, but bread is given away in churches to this day; many bequests have been made to parishes for this charitable purpose, and "to be given to the poor in bread" is a frequent line upon the benefaction-boards fixed up in churches. Such bequests are numerous in London parishes, and in one of them, St. Bartholomew, by the Royal Exchange, is a bequest of two shillings per week to be expended in *cheese*, to be given with the bread. At Taunton, Oxon, the lord of the manor annually provides a quarter of barley meal, to be made into loaves called *cobbs*, which are given to such poor children of the parish of Burford, as attend the church on St. Thomas's Day.

Here it may neither be uninteresting nor irrelevant to notice the custom of doles, or the benevolent practice of giving relief to the indigent at the gates of great men, which, in the sixteenth century, was so common, that *alms-dishes*, (into which portions of meat for the needy were carved,) were to be seen at nearly every nobleman and prelate's table. A bishop of Durham, in the reign of Edward III. had every week eight quarters of wheat made into bread for the poor, besides his alms-dishes, fragments of his table, and money given away by him in journeys. The bishop of

* A custom of throwing bread to the people on the king's birthday, and other festal occasions, is to this day, or was very lately, common in Paris.

Ely, in 1532, fed daily at his gates two hundred poor persons, and the Lord Cromwell fed the same number. Edward, earl of Derby, fed upwards of sixty aged poor, besides all comers, thrice a week, and furnished on Good Friday, two thousand seven hundred people with meat, drink, and money. Robert Winchelsey, archbishop of Canterbury, gave, besides the daily fragments of his house, on Fridays and Sundays, to every beggar that came to his door, a loaf of bread of a farthing value; in time of dearth he thus gave away five thousand loaves, and this charity is said to have cost his lordship five hundred pounds a year. Over and above this he gave on every festival day one hundred and fifty pence to as many poor persons, and he used to send daily meat, drink, and bread unto such as by age and sickness were not able to fetch alms from his gate; he also sent money, meat, apparel, &c. to such as he thought wanted the same, and were ashamed to beg; and, above all, this princely prelate was wont to take compassion upon such as were by misfortune decayed, and had fallen from wealth to poor estate. Such acts deserve to be written in letters of gold.

A few notices of the use of corn in England will show the reader how superior is the security from dearth in the present to former ages. A writer of the time of Edward III. states that when the new corn began to be sold, no beggar would "eat bread that in it beanes were," but

“ of coket, or else clene wheate.” The latter then lowered extraordinarily in price, as in 1317. after an abundant harvest, wheat fell from eighty shillings to six shillings and eight-pence per quarter. This change from bean to wheaten bread, or from want to abundance, will, in great measure, explain the unbounded joy of our ancestors at their harvest-home, (a custom believed to be exclusively English),

When loose to festive joy, the country round
Laugh'd with the loud sincerity of mirth.

Immediately after the harvest, the people bought their store of corn at a cheap rate of the farmers, for there were no corn-dealers in those days; but the consumers becoming improvident, the supply fell short before the arrival of the following harvest, and prices advanced out of all proportion. Thus, in a document dated Colchester, 1296, we find almost every family provided with a small store of barley and oats, usually about a quarter or two of each; but wheat and rye are seldom mentioned. The corn was usually ground at home in a handmill or quern; although wind and water mills were not uncommon*. Harrison, writing in the reign of

* The quern was the ancient mill. In Wickliff's translation of the Bible, in Matthew, c. xxiv. we read “Two wymmen schulen (shall) by gryndyng in one querne;” and in the present version of the Bible the “querne” is changed to “mill.” Such a quern is still in use to this day in eastern countries.

Elizabeth, says that his wife ground her malt at home upon her quern, (or mill).

Great changes took place in the condition of the people in the reign of Henry VIII. Upon the suppression of the monasteries, the poor no longer received doles at their gates, and wheat rose to three times its former price, which had varied very little for four centuries previously. The people attributed this solely to the dissolution of the monasteries, as indicated in an old Somersetshire song of the day :

I'll tell thee what, good yellowe,
Before the vriars went hence,
A bushel of the best wheate
Was zold for vourteen pence ;
And vorty eggs a penny
That were both good and newe ;
And this, I say, myself have seen,
And ret I am no Jewe.

The people were in error here : although, as we have shown, much almsgiving was in victuals ; and Mr. Hallam thinks it a strange mistake to conceive that English monasteries before the dissolution fed the indigent part of the nation, and gave that general relief which the poor laws are intended to afford. The greater cause of this rise in the price of wheat was the pouring of the precious metals into Europe, or, in other words, the increase of money, through the discovery of America : when the money-value of provisions became greater, although the real value remained the same.

At this time, the English peasantry had better food than the French, who lived upon apples, water, and rye bread. One of the consequences of the rise of provisions was the English "changing the white loaf for the brown," for wheaten bread was only eaten by the gentry, and their household and poor neighbours put up with rye or barley. Harrison describes the bread of his day, as *manchet*, *cheat*, or wheaten bread, (mentioned in the Northumberland household breakfast at page 38) another inferior bread, called *ravelled*, and lastly, brown bread. Of the latter there were two sorts, one baked, as it came from the mill, bran and flour together; the other had no flour left in it, but was dry bran, sometimes mixed with rye-meal, and this was appointed in "old time for servants, slaves, and the inferior kind of people to feed upon."

In the household book of Sir Edward Coke, in 1596, we find constant entries of oatmeal for the use of the house, besides "*otmell to make the poore folkes porage*," and "*rie-meall, to make breade for the poore*;" and, by other records, it appears that oatmeal was largely consumed in a liquid form, as in that of the oat-cakes of the north of England: these are still much used in Lancashire, and oatmeal is common food in Scotland, particularly of the better fed portion of the labouring classes.

In the reign of Charles I. (1626) barley bread was the usual food of the poorer sort of people; and, sixty-three years later, or at the period of the

Revolution (1689) wheaten bread formed, in comparison with its present consumption, but a small proportion of the food of the people of England. At the commencement of the last century, wheaten bread became much more generally used by the labouring classes; and in 1725, it was used even in poor-houses in the southern counties of England. Nevertheless, in the north, at this period, hardly any wheat was consumed; and in Cumberland, it was only a rich family that used a peck of wheat in the course of the year, and that at Christmas. The crust of the goose-pie, with which almost every table in the county is then supplied, was, at the period referred to, almost uniformly made of barley-meal. The usual treat for a stranger was a thick oat cake, called haver-bannock, and butter; and it is related, that a boy wishing to indulge himself with a penny loaf made of wheat flour, searched for it in Carlisle for some time, but could not procure a piece of wheaten bread at any shop in the town. Even at the commencement of the reign of George the Third, wheaten bread was very far from being the food of the people in general.

How inapplicable are these statements to the condition of the people of England at the present time! Loaf-bread is now universally made use of in towns and villages, and almost universally in the country. Barley is no longer consumed, except in distilleries and in brewing; and the meal, which was formerly made into bread, is

now used in fattening poultry. Oats are employed only in the feeding of horses ; and the consumption of rye-bread is comparatively inconsiderable. The produce of the wheat crops has been, at the very least, *trebled* since 1760. Add to this, at the Revolution, each person consumed annually but three bushels of wheat ; whereas, at present, the annual consumption by each person is seven bushels. The north of England has always been worse supplied with bread, or less luxurious in its choice, than the south. To this day, the diet of many substantial yeomen in Yorkshire is in a great measure made up of oaten cakes, which habit leads them to prefer to wheaten bread. In the southern part of the kingdom, it has, however, long been the custom for the poorer classes to subsist almost entirely upon wheaten bread. In large towns white bread is almost universal ; but in the country, brown is common. Convicts in the royal dockyards are even fed with white bread*. These facts, added to the still more extraordinary increase in the supply of butcher's meat, indicate a very signal improvement in the condition of the population of England, in respect of food. Yet, the improvement in Scotland has been still greater.

* A curious fact may be noted here, to prove that convicts are better fed in England than the soldiers. The former, as appears from the Report of the Poor Law Commissioners, have been known to hold up their white bread before the soldiers, who have only brown bread, in derision, asking them how they like their "Brown Tommy?"

A century since, a field of wheat near Edinburgh, was so great a curiosity as to attract the whole neighbourhood: in 1780, no loaf bread was to be met with in country places: now all classes eat wheaten bread, and every village has its bakers. It is here worthy of observation that a great proportion of the London bakers are natives of Scotland.

Mr. Macculloch says: "In many parts of England it is the custom for private families to bake their own bread. This is particularly the case in Kent, and in some parts of Lancashire. In 1804, there was not a single public baker in Manchester; and their number is still very limited."

The use of yeast in the raising of bread is of high antiquity; it having been practised by the Germans and Gauls before the Romans; the latter, like the Greeks, having leavened their bread by intermixing the fresh dough with that which had become stale. Nevertheless, yeast was not used in France till towards the end of the seventeenth century, when, on its introduction, the physicians of Paris reported it to be unwholesome, and its employment was prohibited under the severest penalties.

Among the many rights enjoyed by the feudal lords, was that of *ban-mills*: that is, of mills at which the vassals were obliged to grind their corn, for which they paid toll in kind. The oldest mention of these occurs in the eleventh century. "We must not, however," says Beck-

mann, "attribute the exercise of this right wholly to oppression: the building of mills was always considered expensive, and was then considered as an undertaking of such magnitude, that those who erected them stipulated with the neighbourhood for the exclusive privilege of grinding, as an indemnification; but it cannot be denied that it was often unjustly exacted, and it is to this day a subject of grievance on many parts of the continent."

In old times, tenants also were compelled to bake at the lord's oven, as they were to grind corn at his mill. "This custom of baking," says Mr. Britton, "still continues at Daventry, Northamptonshire*."

ALE AND WINE.

Few departments of our domestic history have been so abundantly illustrated from old writers, as the early manufacture of ale and wine in Britain. Certain of these evidences will be found in our previous chapter on Meals; but, as such notices are merely incidental, it may still be interesting to return to the subjects in something like a connected outline of their history.

As barley in the form of malt is the prime ingredient of beer, its manufacture would naturally depend on the knowledge of agriculture. Now,

* Dictionary of Architecture, word *Bakehouse*, 1832.

previously to the conquest of Britain by the Romans (B. C. 55) agriculture was almost entirely unknown in the island. The Romans, well versed in this important branch of knowledge, taught the same to the British; and during the time that they maintained possession of the island, so far advanced were the inhabitants in civilization, that they exported corn and cattle in great abundance. Before this introduction of agriculture into Britain, *mead*, that is honey diluted with water, and fermented, was probably the only strong liquor known to its inhabitants. This continued to be a favourite beverage amongst the ancient Britons, and their posterity, long after they had become acquainted with other liquors. Indeed, its manufacture was an important art; for the mead-maker was the eleventh person in dignity in the courts of the ancient princes of Wales, and took precedence of the physician.

Ale or beer now became the common drink of the British nation, and of its manufacture we have a record of so early a date as the fifth century: "The grain is steeped in water, and made to germinate: it is then dried and ground; after which it is infused in a certain quantity of water, which, being fermented, becomes a pleasant, warming, strengthening, intoxicating liquor." This ale was most commonly made of barley, but sometimes of wheat, oats, and millet. Its taste was essentially different from modern ale, as there were no hops made use of, but, in place

of them, various disagreeable bitters. Ale is next mentioned in the laws of Ina, king of Wessex, who ascended the throne about the year 689. It was the favourite liquor of the Anglo Saxons and Danes; it is constantly mentioned as one of the constituents of their feasts, and so attentive were the Saxons to its quality, that in their time, it was a custom in the city of Chester, that any person who brewed bad ale should either be placed in a ducking-chair, and plunged into a pool of muddy water, or, in lieu of that punishment, should forfeit four shillings. In the Saxon Dialogues, preserved in the Cotton Library in the British Museum, a boy, who is questioned upon his habits and the uses of things, says, in answer to the inquiry what he drank—"Ale if I have it, or water if I have it not." He adds, that wine is the drink of the elders and the wise. Ale was also sold to the people, as at this day, in houses of entertainment; for a priest was forbidden by a law to eat or drink at places where ale was sold. About the middle of the eleventh century, ale was one of the articles of a royal banquet provided for Edward the Confessor. At this time, the best ale could be bought for eight-pence the gallon: this was spiced, and double the price of common ale, and mead was double the price of spiced ale. The spicing was for sake of flavour, as well as for preservation; cloves being said to prevent the souring of this liquor.

After the Norman conquest, wine became

more commonly used; and the vine was extensively cultivated in England. Nevertheless, the people held to the beverage of their forefathers with great pertinacity; and neither the juice of the grape, nor of the apple, were ever general favourites. On the contrary, the love of ale increased, so that, in the time of Henry III. in 1256, its manufacture had become of such consequence, that the price of it was fixed in proportion to that of corn and wine, and that a brewer might sell two gallons of it for a penny in cities, and three or four for the same price in the country. The penny of that time was worth about three-pence of the currency in the time of Hume, the historian, from whom this last fact is taken. Holinshed calculates the first cost of ten score gallons of beer in his day, about the year 1550, at twenty shillings, that is, not quite one penny farthing per gallon. It may here be mentioned that brewers were formerly women, and that ancient brewhouses had troughs of lead usually placed on the ground. Shopkeepers in some towns were forbidden to brew for fear of fires; and in the feudal times were obliged to buy the permission. The English beer was said to be the best in Europe; though the beer drunk at the tables of persons of consequence, was generally but a year old, and brewed in March; that of the household was not drunk under a month, each desiring to have it stale, though not sour. That ale had now become the characteristic beverage of English yeomen is attested by

Camden, about the year 1586, writing of the "old ale knights of England."

Hitherto hops had not entered into the composition of beer; but early in the fourteenth century, they were introduced by the brewers of the Netherlands with great success; from them we adopted the practice, and they came into general use about two centuries afterwards. It has been affirmed that Henry VI. forbade the planting of hops; but, it is more certain that Henry VIII. forbade brewers to put either sulphur or hops in their ale. The taste of the nation changed in the reign of Edward VI. as we find in the records of that time privileges granted to hop-grounds; and the introduction of hops is dated about 1524, and thus noticed by an old writer:

Hops, reformation, bays, and beer,
Came into England all in one year.*

From this line it has been inferred that the use of hops first gave the drink the name of beer, to distinguish it from the ancient and softer malt liquor called *ale*. Thus, in a book published in 1616, it is said "The general use is by no means to put any hops in ale: making that the difference between it and beer, that the one hath hops, the other none; but the wiser housewives do find an error in that opinion, and say that the utter want of hops is the reason why ale lasteth so little a time, but either dyeth or soureth, and therefore,

* Or, in Baker's Chronicles:

Turkies, carps, hoppes, piccarell, and beere.

they will to every barrel of the best ale allow half a pound of good hops." Tusser, the celebrated writer on husbandry, had sung the praises of the hop about half a century before, thus :

The hop for his profit I thus do exalt,
It strengtheneth drink and it flavoureth malt;
And being well brewed, long kept it will last,
And drawing abide, if ye draw not too fast.

In another work, published in 1649, we find further mention of the introduction of hops as follows: "Hops were then grown to be a national commodity; but it was not many years since the famous city of London petitioned the parliament of England against two nuisances; and these were Newcastle coals, in regard to their stench; and hops, in regard they would *spoyl the taste of drink*, and endanger the people." How greatly the consumption of hops and malt must have increased with the population, may be learned by these important facts. In the year 1830, there were forty-six thousand seven hundred and twenty-seven acres occupied in the cultivation of hops in Great Britain. Of barley, there are above thirty million bushels annually converted into malt in Great Britain, and more than eight million barrels of beer, of which, four-fifths are strong beer, are brewed yearly.

As ale became the national beverage of England, its manufacture was improved, and our forefathers became celebrated for the excellence of their ales, their variety and richness. Thus,

old writers enumerate many sorts, as Stepney, Stitchback, Hall, Derby (in high repute two centuries and a half ago), Northdown, Nottingham, Sandbach, Betony, Scurvy-grass, Sage-ale, College-ale, China-ale, Butler's-ale, &c. Of these ales, Nottingham is best known in the present day; but others have risen to almost equal celebrity, as Burton, Dorchester, Taunton, Kennett (Wilts), Birmingham, Scottish, and Welsh ales. These varieties result from many causes, as difference in the natural ingredients, and the process of manufacture; as the various properties of water in different parts of the country, the water becoming impregnated with the substance, rock, or soil through which it flows; to which are added the respective modes of malting, quantities, and brewing. Hard water is preferable: thus, the Trent running over a rock of gypsum, or carbonate of lime, produces the best ale, and Burton, Nottingham, and other towns on this river are unrivalled; while the same brewer cannot, with the same malt, produce an equal beer in any other part of the kingdom. The Barnstaple and Liverpool ales, and some others also of excellent quality, are brewed with hard water. The Derby malt, much used in Lancashire, is found to make better beer in that county than in Derbyshire; and it may be supposed that the Lancashire waters, generally containing much carbonate and sulphate of lime, occasion the difference.

To return to ancient ales. Such as were me-

icated, were those wherein medicinal herbs were infused or added during the fermentation. Gill ale is that in which the dried leaves of gill, or ground ivy, have been infused; and was esteemed in disorders of the breast and obstructions of the viscera. It was formerly customary to give a bowl of medicated or spiced ale to a criminal, on his road to execution; and from time immemorial it has been customary for the lord mayor of London to call at Newgate, and drink a "cool tankard" with the governor, on his way to proclaim Bartholomew Fair; the contents of this tankard anciently being medicated ale or wine; though, in all probability, the "cool tankard" visit of our times implies a well-appointed *déjeuné à la fourchette*. Ale likewise formed an important luxury in the wasteful banquets of the sovereigns and prelates of by-gone ages. Thus, at Archbishop Nevill's installation feast, in the reign of Edward IV. (1470), the guests had the liberal allowance of three hundred tuns of ale, and one hundred tuns of wine; that is, in all, above one hundred thousand quarts of liquor. Hume relates that at the Earl of Leicester's magnificent entertainment to Queen Elizabeth, in Kenilworth Castle, there were drunk three hundred and sixty-five hogsheads of beer, or twenty-three thousand gallons—an almost incredible quantity. We likewise find ale in the chimney-corner of the cottage as well as in the courtly banquet; and so general was this taste, that the word *ale*, in composition with other words, is used by some ancient English

writers, for festival. Thus, ale was an item of innumerable feasts: as *bridal*, or *bride-ale*, is the feast in honour of the bride, or marriage; *leet-ale* denoted the dinner at a court leet of a manor, for the jury and customary tenants. *Lamb-ale* was the annual feast at lamb-shearing: *Whitsun-ales* were the sports and feast of Whitsuntide. The *Church-ale* was a festival for the repairs of the church, and in honour of the church saint, when the people went from afternoon service on Sundays to their lawful sports and pastimes in the churchyard, or in the neighbourhood, or in some public-house, where they drank, and made merry: and by the benevolence of the people at these pastimes, many poor parishes cast their bells, beautified their churches, and raised stock for their poor. *Clerk-ales* were for the better maintenance of the parish-clerk, who, in poor parishes, being but ill paid, the people sent him in provisions, and then came on Sundays, and feasted with him; by which means, the clerk sold more ale, and tasted more of the liberality of the parishioners than their payments would have amounted to in many years*. A *Bid-ale* was when a poor decayed housekeeper was set up again by the generosity of his friends at a Sunday feast. The people delighted in all these recreations, and the bishop recommended them, as bringing the people more willingly to church,

* Grose mentions a *Foot-ale*, "required from one entering on a new occupation," which Sir Henry Ellis, in his notes on Brand's *Popular Antiquities*, thinks the origin of "to set your footing."

as tending to civilize them, to compose differences among them, and to increase love and unity. But the justices of the peace complained that evil-minded persons perverted these merry meetings into profanation of the Lord's day, riotous tippling, quarrels, murders, &c.: they prayed that they might be discontinued; and in 1653 two judges made an order for their suppression; but Archbishop Laud complained to Charles I. of these meddling judges, and they were reprimanded by the council, and compelled to revoke the order at the next assizes. At length, the festivals assumed the grossness of orgies, and becoming of a more commercial character, were not tolerated in the churchyard, but removed to the village green or town street*.

As the monasteries were in ancient times reputed for ale, which the monks brewed for themselves with remarkable care, so colleges, which rose upon their dissolution, became famous for malt-liquor, and their celebrity continues to this day. Warton, poet laureate in 1748, has left a panegyric on Oxford ale, which he apostrophises :

Balm of my cares, sweet solace of my toils,
Hail, juice benignant.

* In these church festivals, originated wakes and fairs. On the anniversary of the saint, little pavilions were constructed of boughs, and the immediate neighbourhood of each church was a scene of merriment. Several of our most ancient fairs have been continued on the original church holidays of the places, as that of St. Bartholomew in London, of St. Cuthbert in Durham, &c. The name *fair* was derived from *feria* (Latin) for holyday.

* * * * *

My sober evening let the tankard bless,
With toast embrown'd, and fragrant nutmeg fraught.

What though me sore ill

Oppress, dire want of chill-dispelling coals
Or cheerful candle, save the make-weight's gleam
Haply remaining, heart-rejoicing ale
Cheers the sad scene, and every want supplies.

* * * * *

Be mine each morn with eager appetite
And hunger undissembled, to repair
To friendly buttery; there on smoking crust,
And foaming ale to banquet unrestrain'd,
Material breakfast. Thus, in ancient days
Our ancestors robust with liberal cups
Usher'd the morn, unlike the squeamish sons
Of modern times: nor ever had the might
Of Britons brave decay'd, had thus they fed,
With British ale improving British worth.

At Queen's College, Oxford, to this day, visitors are gratuitously regaled with delicious ale out of silver tankards, with bread and butter and cheese; which custom is evidently a relic of olden hospitality.

Warton's praise of ale is not without precedent; for, Skelton, poet laureate to Henry VII. and VIII. celebrated in quaint rhymes, "The Tunnyng of Eleanor Rummyng, the famous ale-wife of England," adding that her dwelling was in a certain stade beside Lederhede, (Letherhead,) in Surrey; and this ale-house, built of timber, with overhanging stones, and a roof of heavy Sussex slate, is partly standing. The frontispiece to Skelton's poem is a portrait of Eleanor, with these lines beneath it:

When Skelton wore the laurel crown,
My ale put all the ale-wives down.

The first house licensed for the sale of ale in England was in the time of Edward VI. by an act of the fifth and sixth year of that monarch's reign.

Many interesting particulars are to be found in the books of the Brewers' Company, in the city of London. Under the date 1421, is a long story of one William Payne, at the Swan, Threadneedle Street, refusing to contribute a barrel of ale to be sent to the king (Henry V.) in France. In the following year we find Sir Richard Whittington, of "cat" celebrity, informing against the Brewers' Company for selling dear ale, when they were fined by the lord mayor, twenty pounds. With the intention of keeping up the quality of ale were appointed ale-conners, officers, in London, who inspect the measures used in public-houses. A tax was also paid annually to the lord mayor of London by all who sold ale within the city; and was called ale-silver.

Of the vessels out of which ale was formerly drunk, mention has been made in a previous page, 30. One of these, the Anglo-Saxon *nap*, is the neap or *nip*, out of which we drink Burton ale. The Anglo-Saxons also had cups of wood ornamented with gold, and of bone; and peg tankards, introduced by King Edgar, to check excessive drinking. The latter had in the inside a row of eight pins, one above another from top to bottom: the tankards usually held two quarts, so that there was a gill of ale, i. e. half a pint Winchester measure, between each pin.

The first person that drank was to empty the tankard to the first peg or pin; the second to the next pin, &c.; so that the pins were as many measures to the drinkers, making them all drink the same quantity; and, as the distance of the pins contained a large draught of liquor, the company would be very liable by this method to get intoxicated, especially when if they drank short of the pin, or beyond it, they were obliged to drink again.

Peg tankards made of maple wood, have been found in Derbyshire; and one is to be seen in the Ashmolean Museum. A finer specimen of undoubted Anglo Saxon work, formerly belonging to the abbey of Glastonbury*, is represented in the subjoined cut, and is now in the possession of Lord Arundel of Wardour. It holds two quarts, and formerly had eight pegs inside, dividing the liquor into half pints. On the lid is carved the crucifixion, with the virgin and John, one on each side the cross; and round the cup are carved the twelve apostles.



Another method of measuring draughts was by hoops instead of pegs. Thus, Shakspeare

* The kitchen of which is engraved at page 20 of the present volume.

makes Jack Cade, the rebel, say, "There shall be in England seven halfpenny loaves sold for a penny—the three-hooped pot shall have ten *hoops*, and I will make it felony to drink small beer." Hence probably, the phrase of "carouse the hunter's hoop." Ale is still drunk in tankards, but without the pegs, in some parts of England; and hooped pewter pots are not uncommon, though the hoops are merely ornamental, for ale-drinking is better regulated in our times than by these artificial *measures*. In Herefordshire, drinking pots with wooden hoops are still used.

Other drinking vessels were of elm, box, and holly; as broad-mouthed dishes, noggins, ale-bowls, wassel-bowls, court dishes, traunes, &c.; leather bottles used by shepherds and harvest people; small jacks used in ale-houses, and tipped with silver, and great black jacks and bombards at the court, which caused Frenchmen to say the English drank out of their boots; also, cups made of horn, cocoa-nut, ostrich eggs, shells of fishes, &c. Taverns afforded silver flat bowls, French bowls, bonnet cups, beakers, &c.; and wealthy citizens furnished their cupboards with flacons, tankards, beer cups, wine bowls, &c.

Porter is altogether a modern beverage. It was first brewed about a century since, and its origin was as follows. Before the year 1730, the malt liquors in general use in London were ale, beer, and twopenny, and it was customary for persons to call for a pint or tankard of half

and half, that is, a half of ale and half of beer, or half of beer and half of twopenny. It next became customary to call for *three threads*, meaning a third of ale, of beer, and of twopenny, and thus, the publican had to go to three casks, and often to turn three cocks for a pint of liquor. To avoid this inconvenience and waste, a brewer named Harwood invented a liquor which should partake of the united flavour of ale, beer, and twopenny; this he called entire, or entire butt; and, as it was a strengthening drink, it was much drunk for porters and other working people; whence its name *Porter*.

To these notices of malt liquor we shall add an outline of the culture of the vine, and of the wine used in England, from the earliest period. The vine was cultivated here long before the introduction of foreign wines. It has not been satisfactorily ascertained to whom we are indebted for its introduction; but Bede observes that the country had a few vineyards early in the eighth century. Vines are mentioned in the laws of Alfred, and Edgar makes a gift of a vineyard with the vine dressers. In a Saxon Calendar, preserved in the British Museum, there is a series of rude drawings representing the different operations of the year; that prefixed to February showing men pruning trees, supposed to be vines. At the time of the Norman conquest, new plantations appear to have been made in the village of Westminster; at Chenetone, in Middlesex; at Ware, in Hertfordshire, and other places. Even

Holborn had its vineyard, which afterwards belonged to the bishop of Ely, and was on the site of the present Ely Place. Vineyards were attached to all the greater abbeys, at least in the south of England, and the monks made the best wine, as they brewed the best ale. Canterbury Church and St. Augustine's Abbey possessed numerous vineyards. The bishop of Rochester had a vineyard, and made wine at Halling, which he sent as a present to Edward II.; and there was a great store of vines at Santlac, near Battle, in Sussex, probably belonging to the abbey of that name. But there is still more decisive evidence of wine being made, in the archives of the church of Ely. In the twelfth century, vineyards extended over large tracts of country, producing abundance of excellent wine, especially in the Vale of Gloucester; and at Thorney, in the Isle of Ely, vines grew abundantly, trailed along the ground, or trained on poles. Winchester is supposed to have taken its name from its vines. In an old record of Windsor Forest is to be seen the yearly charges for planting the vines that in the time of Richard II. grew in great abundance in the Little Park, as also the making of the wine itself. At this period foreign wines were imported annually to a large extent, and as they came into general use, most of the vineyards were naturally suffered to fall into decay. In more recent times, attempts have been made to revive the culture of the vine in England. Thus, one of the dukes of Norfolk made

from a vineyard at Arundel Castle, a considerable quantity of wine, which is said to have much excelled Burgundy; of which there are stated to have been in the cellars of the castle, sixty pipes in the year 1763. At Chart Park, near Dorking, in Surrey, was a similar vineyard; and upon the house being taken down about twenty years since, we saw there a circular stone resembling that used in a mill, by which the grapes were pressed. In the Isle of Wight an experimental vineyard was planted about fifty years since, but with little success; and another vineyard at Painshill, is said to have been equally unproductive.

The introduction of foreign wines may be said to have commenced with those from Bourdeaux, about 1154, through the marriage of Henry II. with Eleanor of Aquitaine. The Normans were the great carriers, and Guienne the place from whence most of our wines came. The earliest law in the first year of King John, enacted that the wines of Anjou should not be sold for more than twenty-four shillings a tun; the wines of Poitou, twenty shillings; and others of France, twenty-five shillings a tun. There was likewise a duty called prisage, or one tun of wine before the mast, which was claimed by the king; this tax was afterwards called butlerage, because it was paid to the king's butler. These imposts were at length set aside by a regular duty. In 1381, the price had risen to five pounds a tun; but, in 1387, the best was sold for twenty shillings.

About this time an extensive trade in Rhenish wine was carried on between Hull and the ports of the Baltic. The other wines enumerated are Muscadel, a rich wine; Malmsey; Stum, strong new wine; Wormwood wine; Gascony wine; Alicant, a Spanish wine, made of mulberries; Canary wine, or sweet Sack, the grape for which was brought from the Canary Islands; Sherry, the original Sack, not sweet; though Sack was a term loosely applied, at first, to all white wines. The strongest wines were in greatest request, while claret and other weak wines were lowly rated.

In all public rejoicings, wine flowed in abundance. In 1392, when Richard II. after a long absence, returned to London, such was the joy of the citizens, that the very conduits in the streets, through which the royal cavalcade passed, were allowed to run with every variety of wine. The only relic of this custom, in our time, is the distribution of liquor to the populace on festal occasions. Thus, at the commemoration of the last peace, and the coronation of the late king, rolling out barrels of beer to the multitude was frequent; and, on the king's birthday, in Paris, provisions are thrown among the people, and wine is liberally distributed.

The allowances to certain officers of the court were not unfrequently in part in wine. Chaucer, poet-laureate to Richard III. had allowed him a pitcher of wine a day; Ben Jonson had the third of a pipe annually; Charles I. granted his

laureate a tierce of Canary wine annually; and the laureate of the present court, Dr. Southey, receives an annual stipend instead of the wine. We also find wine allowed to the lord chancellor, whose salary was fixed by Henry I. at five shillings per day, besides a livery of provisions, including one pint and a half or a quart of claret, one "gross wax-light," and forty candle-ends. We find also the chancellor, Sir Thomas More, drinking three "good large glasses" of sack early in the morning before state business.

In the reign of Henry VII. no sweet wines were imported but Malmseys*. The sweet wines from Malaga were called Canary Sack; but Sack was undoubtedly Sherry; although it is difficult to understand how Sherry assumed the lively appearance attributed to Sack†, unless by its being mixed with sugar. Another kind was Verden wine, from an Italian white grape; Bastard, or sweet Spanish wine, white and brown, was reckoned among hot and strong liquors. In later times, these wines were perfumed, and

* In the previous reign is recorded a fatal fondness for malmsey, in the death of the duke of Clarence. Hume says: "The only favour which the king (Edward IV.) granted his brother after his condemnation, was to leave him the choice of his death; and he was privately drowned in a butt of malmsey in the Tower, a whimsical choice, which implies that he had an extraordinary passion for that liquor."

† Sir Walter Scott has felicitously said of Sack: "Hold it up betwixt you and the light, and you shall see the little motes dance in the golden liquor, like dust in the sunbeam."—*Kenilworth*.

luxuriously prepared for royal and noble tables.
Milton sings of

That fragrant smell the wine diffused ;

and Beaumont and Fletcher :

Be sure

The wines be lenty, light, and full of spirit,
And *amber'd* all.

About this time medical men wrote learnedly in praise of wine : Tobias Walker, physician to Charles II. undertook to prove the possibility of maintaining life, from infancy to old age, without sickness, by the use of wine ; and doubtless Toby's doctrine was acceptable to Charles and his court.

The introduction of Port wine is modern ; and, about two centuries since, it was so little esteemed in England, that a writer of the time says, " Portugal affords no wine worth transporting." The custom of drinking Port wine began about 1703, the date of the Methuen treaty, it being deemed impolitic to encourage the vintage of France. Yet, at first, the importation was very small ; for, in Queen Anne's time it was customary in London, upon the meeting of two friends, for the one to invite the other to a tavern to drink, or, in a vulgar phrase, to crack a bottle of Claret dashed with Port ; which intimates the comparative scarcity of the latter. By the Methuen treaty, Portugal wines were to pay one-third less duty than French wines. In years when the Clarets were strong and plentiful before the war

with France, in the reign of William and Mary, five hundred pipes would glut the market; but the average annual quantity exported from Oporto to Great Britain since 1822, is twenty-four thousand pipes, while the annual exportation from Oporto to all other parts of the world has not exceeded one thousand pipes.

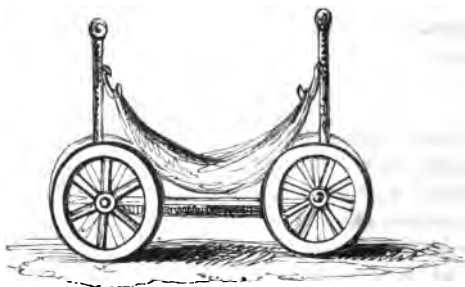
Of ancient wine-cellars we find some curious particulars : in the middle ages they were marked with a cross before the door; and the olden cellar was called the buttery, from butts and bottles being deposited in it : the buttery-hatch was a half-way door between the buttery or kitchen and the hall, in colleges and old mansions. At Haddon, in Derbyshire, we find the beer-cellar to be a large apartment arched with stone and supported by pillars, similar to the crypt of a church; but the wine-cellar was a very small vaulted room; for, when wine was considered merely as a cordial or dram, the stock was not very large; and stock of wine was not laid in as now, by dozens. Drinking-glasses have been found in Roman British barrows, and are therefore very ancient; but Shakspeare makes Falstaff say, " People did not drink out of glass when they had plate." Wine was usually filled out of a bowl into cups. Wine-coolers are also of great antiquity, as they have been found at Herculaneum; but, we question whether any work of ancient art can compete with the magnificent silver wine cooler constructed for George IV.: its superb chasing

and other ornamental work occupied two years, and its dimensions are so extensive, that two full-grown persons may sit in it without inconvenience.

COACHES.

THE derivation of the word *coach* has not been satisfactorily ascertained; although it has been adopted with but little variation, in all European languages. Nor has it been more clearly determined to what nation the invention of this useful luxury belongs. Its origin has been attributed to the Hungarians, and the name is said to have been taken from the village of *Kotzi*, near Presburg; whence the coach is supposed to have been invented in that country. We here speak of a coach distinctively; for, carriages of several kinds were in use long before the earliest account of coaches. The most ancient form was the war chariot, of which we find such frequent mention in the early books of the Bible. The Rev. W. Markland, in a laborious paper on carriages, in the *Archæologia*, says, that *chares*, (covered carts) hammocks (hung between four wheels) and horse-litters were the most ancient modes of conveyance; in fact, the coach is nothing more than an improvement of the car and caravan. A clumsy kind of car upon four wheels, with swinging hammock, like that just referred to, was employed by the Saxons to

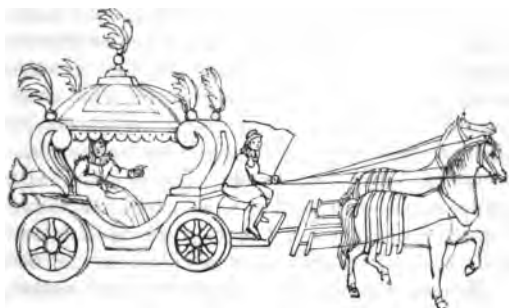
carry great personages. Of this rude contrivance the subjoined is a representation.



Coaches, or carriages, appear to have been very early in use in England: for, we read of William, third earl of Derby, dying of a bruise, "taken with a fall out of his coach, in the yeare 1253, the thirty-eighth of King Henry the Third." Stow tells us, that during Wat Tyler's insurrection, in 1380, Richard the Second, "being threatened by the rebels of Kent, rode from the Tower of London to the Miles End; and, with him, his mother, because she was sick and weak, in a *whirlecote*, which is supposed to have been a sort of covered carriage, but was certainly in fashion only for a short time. "Chariots covered, with ladies therein," followed the litter, in which Queen Catherine was carried to her coronation with Henry VIII.

The introduction of coaches, or rather their

general use in England, is, however, placed in the reign of Elizabeth; her majesty's vehicle being the first that is called a coach. In 1564, William Boonen, a Dutchman, became the queen's coachman; and to him Stow ascribes the introduction of coaches; most accounts agree from Germany; but the precise date, except in the sixteenth century, is uncertain. In 1588, Queen Elizabeth went from Somerset House to Paul's Cross to return thanks after the destruction of the Spanish Armada, in a coach presented to her by Henry, earl of Arundel. Stow says, that "she did come in a chariot throne," the same being "drawn by two white horses." The annexed cut, copied from an old print, represents her majesty in this coach. The queen's attendants followed in another carriage,



in which were two seats, which were called *boots*, where two of the officers sat, as the lord

mayor's officers do now, back to back. These coaches must have been clumsy, uncomfortable machines; they had no springs; and the state of the streets and roads must have made travelling in them any thing but easy. Yet fashion multiplied them so rapidly, that Dekker, in satirizing the follies of his day, complains that the wife of every citizen must be jolted now; and in 1636, there were six thousand of them kept in London and the neighbourhood.

Although Queen Elizabeth's coach is commonly considered to have been the earliest, facts indicate that coaches were not uncommon in use before that used by her majesty. Thus, in an account of a grand entertainment given to Elizabeth, at Cambridge, in 1564, we find that Sir William Cecil, secretary of state and chancellor of the university, having a sore leg, "came with his lady in a coach." From the casual manner in which this circumstance is mentioned, we should conclude that coaches were, at least, known in this country at the above period; although the same account informs us that her majesty herself arrived on horseback.

In this year also, according to Stow, Walter Rippon made a coach for the earl of Rutland, which was the first coach *made* in England. The said Walter Rippon also made the first hollow turning coach, with pillars and arches, being then the queen's servant. Also in 1584, a chariot throne, with four pillars behind, to bear a canopy, with a crown imperial on the top, and

before two lower pillars, whereon stood a lion and a dragon, the supporters of the arms of England. In these early coaches there was no coach-box; the coachman rode on a saddle, as shown in the cut of the queen's coach, and as do now postilions; and when there were four horses, he drove those which went before him, guiding them with a rein. The duke of Buckingham, in 1619, was the first who drove six horses to his carriage; and a writer of the time says, "The stout old earl of Northumberland, hearing that the great favourite Buckingham was drawn about with a coach and six horses, thought he might very well have eight in his coach, with which he rode through the city of London, to the vulgar talk and admiration."

Long after the introduction of coaches, it was thought disgraceful for the male sex to ride in them. Even Queen Elizabeth is said, in her old age to have "reluctantly used such an effeminate conveyance." "In Sir Philip Sidney's days, so famous for men at armes, it was then," says Aubrey, "held as great a disgrace for a young gentleman to be seen riding in the streets in a coach, as it would now for such a one to be seen in the streets in a petticoat and waistcoat! so much is the fashion of the times altered." The judges did not use coaches, but rode on horseback to Westminster Hall, in term time, throughout the reign of James I. and probably much later. At the Restoration, Charles II. rode on horseback, between his two brothers,

the dukes of York and Gloucester; and the whole procession, consisting of a great number of persons, was equestrian. Again, the lord mayors of London rode on horseback until the reign of Queen Anne.

The first use of coaches, it is reasonable to suppose, experienced a reception similar to other improvements; and was opposed by those whose interests it affected. Thus, we find Taylor, the water-poet, treating the consequence of the introduction of coaches as a national calamity. He says: "Housekeeping never decayed till coaches came into England; till which time those were accounted the best men who had most followers or retainers: then land about or neere London was thought deere enough at a noble the acre yeerely; and a ten pound house-rent now was scarce twenty shillings then. But the witchcraft of the coach quickly mounted the price of all things (except poor men's labour,) and withal transformed, in some places, ten, twenty, thirty, forty, fifty, sixty, or one hundred proper serving men into two or three animals; (*videlicet*) a butterfly page, a trotting footman, a stiff-drinking coachman, a cooke, a clarke, a steward, and a butler." Yet, Taylor's objection, more probably, lay in the injury which coaches would prove to the watermen on the river Thames, on which he was originally a sculler. Taylor, however, shows that the coachmen of those times were hard-drinkers; and he is corroborated by Evelyn, who says that coachmen

were made drunk by way of making the masters welcome; a custom which might be expected to lead to habitual drinking.

The manufacture of early coaches must have been extremely rude. In the end of the sixteenth century, we hear of carriages, put together in a clumsy manner; yet also of carriages studded with gold, and hung with black satin; and of carriages of perfumed leather, in 1611. The imperial coaches of the seventeenth century were covered with red leather and black nails, the harness black, and in the whole work no gold. On festivals, the harness was adorned with silk fringes, whence the custom of dressing with ribbons at the present day. The imperial coaches were distinguished only by leather traces, while the ladies in the suite were obliged to be content with ropes. In 1631, we read of glass carriages, so named from having glass panels; whence our glass coaches; yet, Otway, long after the above period, mentions the lattices as substitutes for glasses or blinds.

Of a carriage of the seventeenth century, the annexed representation is preserved in Westminster Abbey, on the monument of Thomas Thynne*, who was assassinated in 1682; the scene of murder being represented in sculpture, and showing Thynne to have been killed in his carriage. In this specimen, the perch nearly

* Of Longleat, Wilts, see p. 12.

touches the ground, and the upper panels are filled in with glass. It must have been a small



carriage in comparison with others of a somewhat later period.

State coaches, according to Fosbroke, are not mentioned in the sixteenth century ; only state horses ; but, in Germany, gilt state coaches were in use in the previous century. At the accession of Ann Boleyn, in 1532, the queen sat in a litter, covered with silver tissue, and carried by two pads, or ponies, clothed with damask, and led by footmen ; and over the litter was carried a canopy of cloth of gold. Ladies in splendid dresses, and mounted on horseback, also formed part of this procession ; with two chariots covered with cloth of gold, these being, probably, the nearest approach to state carriages. Elizabeth's coach is barely entitled to this rank. The state coach of Charles I. we learn, was of crimson velvet, adorned with gold within and

without; and a representation of this carriage is preserved in a print of Henrietta Maria, the queen of Charles, doing penance near to the gallows at Tyburn. Another print (better known,) of a procession through London in the reign of Queen Anne, shows the carriages of that period to have differed but little in form from that of Thynne, just represented.

Sir Walter Scott, in *Old Mortality*, thus describes the grotesque appearance of a coach in Scotland during the reign of Charles II.: "The lord lieutenant of the county, a personage of ducal rank, alone pretended to the magnificence of a wheel-carriage, a thing covered with tarnished gilding and sculpture, in shape like the vulgar picture of Noah's ark, dragged by eight long tailed Flanders mares, carrying eight insides and six outsides. The insides were their Graces in person; two maids of honour; two children; a chaplain stuffed into a sort of lateral recess, formed by a projection at the door of the vehicle, and called, from its appearance, the boot; and an equerry to his Grace esconced in a corresponding contrivance on the opposite side. A coachman and three postilions, who wore short swords, and tie wigs with three tails, had blunderbusses slung behind them, and pistols at their saddle-bow, conducted the equipage; and, on the footboard, behind this moving mansion-house, stood, or rather hung, in triple pile, six lacquies, in rich liveries, armed up to the teeth."

In these times, when noblemen went in state,

trumpeters sounded before them. Aubrey writes of old Sir Walter Long, of Draycot, keeping a trumpeter, and riding with thirty servants and retainers; whence the sheriffs' trumpets of later days. Javelin men were also employed on state occasions. Thus, John Evelyn, who was the last sheriff of the counties of Surrey and Sussex jointly, attended the judges with one hundred and sixteen servants in green satin doublets and cloth cloaks, guarded with silver galloon, as were the brims of their hats, which were adorned with white feathers. These men carried new javelins; and two trumpeters bore banners, on which were emblazoned Evelyn's arms. There were besides thirty gentlemen, to whom he was uncle, or great-uncle, all clad in the same colours, who came, with several others, to do him honour. The sheriffs' *state* in our times has dwindled to a handsome carriage and half a dozen servants in rich liveries; save in a few instances, wherein the sheriffs are persons of taste in matters of pageantry; when the retinue is revived with some of the olden splendour. Thus, Sir Samuel Meyrick, the distinguished antiquary, who has built himself a castle in Herefordshire, and is the present sheriff of that county, maintains his office with these pageant honours; and the late Mr. Thomas Hope, when sheriff of Surrey, kept similar state.

State coaches are of cumbrous construction, and usually overloaded with ornament; yet the few preserved in our time, furnish a tolerably

correct idea of the convenience of the ancient carriage. In London are kept four state carriages, three of which have descended to successive owners. These are, the king's state coach; that of the lord chancellor; of the speaker of the House of Commons; and that of the lord mayor. The chancellor's and speaker's coaches are of small size, and tasteless fashion, with their gilding much tarnished. The city coach is very magnificent, and has in its panels emblematic paintings by Sir James Thornhill. Although very heavy, it does not appear to have been drawn by more than four horses, until lord mayor's day, in the year 1740, of which is recorded: "What added magnificence to this day's show was, that his lordship's (Humphrey Parsons) coach was drawn by *six* horses adorned with grand harnesses, ribbons, &c. a sight never before seen on this occasion." As this carriage is used but on state occasions, its decorations, with care, have lasted for many years; but, in the year 1833, it was found necessary to cause a new state harness to be manufactured, which, in richness of ornament, eclipses the caparisoning of former times.

Of his majesty's state coach it may be interesting to particularize, that it was built in the year 1762, and was, until lately, kept in a mean shed, in the King's Mews, at Charing Cross, lately taken down for the site of the National Gallery. The superb character of this coach entitles it to description. The carriage is composed of four Tritons, who support the body by cables, fastened

to the roots of their fins; the two placed on the front of the carriage bear the driver on their shoulders, and are represented as sounding shells to announce the approach of the monarch of the sea; and those on the back part carry the imperial fasces, topped with tridents, instead of the ancient axes. The driver's foot-board is a large scallop shell, supported by bunches of marine plants. The pole resembles a bundle of lances; and the wheels are in imitation of those of ancient triumphal chariots. The body of the coach is composed of eight palm-trees, which, branching out at the top, sustain the roof. The four angular trees are loaded with trophies, emblematic of British victories. On the centre of the roof stand three boys, representing the genii of England, Scotland, and Ireland, supporting the imperial crown, and holding in their hands the sceptre, the sword of state, and ensigns of knighthood; their bodies being adorned with festoons of laurel, which fall thence to the four corners of the roof. The intervals between the palm-trees, which form the body of the coach, are filled in the upper part with plate-glass: the panels below are embellished with paintings. On the front is represented Britannia seated on a throne, holding in her hand the staff of liberty, attended by Religion, Justice, Wisdom, Valour, Fortitude, and Victory, presenting her with a garland of laurel: on the back panel is Neptune issuing from his palace, drawn by sea-horses, and attended by the Winds, Rivers, Tritons, Naiads, &c. bringing tribute

from every quarter of the world to the British shore. On one of the doors are represented Mars, Minerva, and Mercury, supporting the British crown; and on the other, Industry and Ingenuity giving a cornucopia to the Genius of England. The other four panels represent the Liberal Arts and Sciences protected; History, recording the reports of Fame; and Peace burning the implements of War. The inside of the coach is lined with crimson velvet, richly embroidered with gold: the woodwork throughout the exterior is triple gilt, and all the paintings are highly varnished. This splendid work of art was designed by Sir William Chambers and executed under his direction. The carving was the work of Wilton; the painting by Cipriani; the chasing by Coit; the coachwork by Butler; the embroidery by Barrett; the gilding by Ru-jolas; the varnishing by Ansel; and the harness by Ringstead. The whole cost was as follows:

	£.	s	d.
Coachmaker, (including wheelwright and smith,)	1,673	15	6
Carver	2,504	0	0
Gilder	933	14	6
Painter	315	0	0
Laceman	737	10	7
Chaser	665	0	0
Harness-maker	385	15	0
Mercer	202	5	10
Bit-maker	99	6	0
Milliner	30	4	0
Sadler	107	13	0
Woollen Draper	4	3	6
Cover-maker	3	9	6

Total £27,661 16 5

Such was the original cost of the state coach; but we shall scarcely be expected to detail the sums that have been from time to time expended in keeping this vehicle in repair, and preserving its splendour untarnished. Drawn by eight noble horses, superbly caparisoned, it forms the most magnificent equipage in Europe.

Coaches to be let for hire were first established in London in 1625, and were hence styled *hackney coaches*, and not as some have supposed from their being chiefly employed in conveying the citizens to their villas at Hackney. The first person who set up these vehicles was one Captain Bailey, an old naval officer, who began with four coaches: his customary station was at the Maypole in the Strand, where the New Church now stands: the drivers were dressed in stylish liveries, and set, in this respect, an example which has been disdained by the coachmen of our time. In the following year, Sir Sanders Duncombe, by the interest of Buckingham with Charles I. obtained for fourteen years, the privilege of introducing Sedan chairs, which are supposed to have been named from Duncombe having first seen these conveyances at Sedan; since he represented to the king that "in many parts beyond seas, people are much carried in chairs that are covered, whereby few coaches are used among them."

Notwithstanding the use of sedans, the number of hackney coaches had so increased in 1635, as to be considered a nuisance by the court, and an order was passed by the king in

the star-chamber, stating hackney coaches to "hinder and make dangerous the common passage," and "make dear the rates and prices of hay and provender and other provisions of the stable." His majesty then commanded that no coaches should be used, except they were to travel, at least, three miles out of town, and that no person should go in them, except the owner constantly kept, within the cities or suburbs, "four sufficient able horses or geldings fit for his majesty's service, whensoever his occasion should require them." Two years after, however, Charles granted a special commission to his master of the horse to license fifty hackney coachmen in London and Westminster, with liberty to each to keep twelve horses, so that the number of coaches was about two hundred. Yet, these were for sorry vehicles; for Sir William Davenant describes them as "uneasily hung, and so narrow that he took them for sedans on wheels." In 1661, four hundred of these coaches were licensed at five pounds sterling annually for each; in 1694, they were limited to seven hundred; in 1715, to eight hundred; in 1768, there were one thousand; in 1802, there were upwards of eleven hundred; and, by the act of parliament passed in 1831, licenses are to be granted at five pounds each, without limitation of number.

Stage coaches were established soon after other hired carriages. Before their invention, or about 1564, long wagons, for the conveyance

of passengers, came into use, and continued even after the introduction of stage coaches. Sorbieri, who visited England between 1664 and 1670, says that he went from Dover to London in a wagon drawn by six horses, one before another, and driven by a person who walked by the side, clothed in black, with a curious cap. The same writer says that he was two days in going from London to Oxford by the stage coach, though in 1663, the journey to Salisbury was performed in the same time, and that to Exeter in four days. Sir William Dugdale notes in his Diary, that a frequent communication between the metropolis and various parts of the country, was established so early as the middle of the seventeenth century; and he speaks of travelling from London by the Coventry coach; and of Aylesbury, Banbury, and Bedford stages; again, in a comedy written during the Commonwealth, the first incident is the descent of the company from the Reading stage. A "Flying Coach" was next started from Oxford to London in thirteen hours, or about four miles an hour, but this was *too expeditious*, and two days were again allotted as the time for the journey.

These coaches were, however, soon considered by some persons as a nuisance; for, in 1672, we find a Mr. John Cresset, of the Charter-House, writing a pamphlet for their abolition, and urging, among other grave reasons for their suppression, that such "stage coaches make gentlemen come to London on every small occa-

sion, which otherwise they would not do, but upon urgent necessity; nay, the convenience of the passage makes their wives often come up, who, rather than come such long journeys upon horseback, would stay at home. Then, when they come to town, they must presently be in the mode, get fine clothes, go to plays and treats, and by these means, get such a habit of idleness and love of pleasure, as makes them uneasy ever after."

Thirty years later, we find a document which well bespeaks the rate of travelling in the last century: it is the copy of a card which is still preserved at York, in the bar of the inn to which it refers:

"York Four Days Coach, begins the 18th of April, 1703.

"All that are desirous to pass from London to York, or from York to London, or any other place on that road, let them repair to the Black Swan in Holbourne, in London, and to the Black Swan in Coney-street, York, at each which places they may be received in a stage-coach, every Monday, Wednesday, and Friday—*which performs the whole journey in four days*—if God permit!"

The best note upon this fact is that the same journey is now performed in less than twenty-four hours*.

* In January, 1829, died, in the alms-houses endowed for the relief of old servants, at Ludford, in Herefordshire, John Griffin, aged 87. He had formerly been coachman to Sir F. Charlton, and in his latter days, his great boast was that he had eclipsed all his rival coachmen belonging to the noblemen and gentlemen in the neighbourhood, by taking the family coach in *six days* to London, which no one else could accomplish under *seven*.

Notwithstanding the rapid introduction of coaches, travelling by post in England has been established but a century*. In 1734, Mr. John Tull, an officer of artillery, son of the well known writer on husbandry, Mr. Jethro Tull, obtained a patent for employing postchaises in travelling. The plan succeeded admirably; but, its ingenious projector died in the king's bench prison in 1764, though not without being aided by those who had most profited by his improvement†.

Our limits advise us to be chary of further details, and conclude with a glance at the improvements in English private carriages during the last half century. As a fac simile of the gentleman's family coach of fifty years back has now become difficult to produce, we will describe it. It had a most comfortable and roomy body, quite fit to contain six portly persons, and suspended by long leather braces affixed to nearly upright springs. To enable the body to hang low, the perch of a bent form, called the compass perch, was used, and the carriage was of great length and strength. The long-tailed black, or Cleveland bay, each one remove from the cart-horse, was the prevailing coach-horse, and six miles an hour the extent of his pace. In fact, the equipage was, coachman and all, in

* The antiquity of postchaises is established; for carriages resembling them, drawn by two horses, the driver sitting upon one, are seen in paintings at Herculanæum.

† The establishment of mail coaches has been already mentioned in the notice of the Post-office, at page 114 of the present volume.

strict accordance with the animals that drew it, and came under the denomination of "slow and easy." The fashionable open carriage of this day was the high single-bodied phaeton, all upon the fore-wheels, and looking as if the hinder ones had nothing to do but follow. This was the favourite carriage of the late king, when Prince of Wales, and was commonly driven, by such as could afford it, with four horses in hand. To the phaeton succeeded the curricule, which had a long fashionable run; but, like the phaeton, being only calculated for two persons, and requiring never less than three horses, taxation and economy put an end to it. Then came the gig, which originated in the whiskey, hung on hind and fore braces, with a leather rising head; this, with a steady horse, was a safe and convenient family conveyance. Discarding the head, remodelling the body, and changing the forms of the springs, was produced the airy gig, which, with a hundred guinea horse in it, "has been the best friend to doctors and undertakers they have ever yet found." The quiet movement of their wheels, the nice equilibrium in which they are placed on the axle, the evenness of their motion by reason of their being detached from their shafts, and the ease with which they follow the horse, make gigs delightful carriages to ride in, and we could wish they were not so dangerous. The Stanhope, so named after the Honourable Fitzroy Stanhope, who planned it, succeeded the Tilbury, so called from the well known coach-maker. The Buggy, Stanhope,

Dennet, and Tilbury have, however, been supplanted in fashion by the Cabriolet, from the continent; although it resembles a reversion to the old headed chaise, or whiskey. If to these we add the double-bodied phaeton and britscha, and the landau and barouch, we shall, at least, have enumerated the principal varieties of modern carriages.

Although the construction of covered carriages was not an English invention, their improvement has been wrought to higher perfection in this country than elsewhere; their lightness, elegance, and durability are acknowledged all over the Continent.

To trace the increase of carriages would show the progress of luxury in this country, but will not be expected here. Maitland, whose History of London was published in 1739, says there were then in Marylebone only thirty-five persons who kept coaches; whereas, the splendid equipages in that opulent parish would now extend miles. Still, the trade of coachmaking is on the wane. "Three years back, the town coach could not be had under four hundred guineas: three hundred is the price now. The travelling chariot, complete, could not be purchased under three hundred and eighty guineas; three hundred will now suffice. The town cabriolet, with patent boxes to the wheels, commenced at one hundred and fifty guineas; one hundred and twenty is now the figure, and so with all the rest of the tribe*."

* Quarterly Review.

Connected with the preceding subject, it may be well to note that carriages have been painted with arms from the first introduction of hereditary bearings into England, or the year 1147, when the second crusade was undertaken; so that the ancient whirlicotes probably bore arms. Arms were originally embroidered upon sumptuous vests and mantles, which were considered as the court dress. As such, they were bequeathed from father to son to be worn upon occasions of ceremony; and from this custom we have the modern phrase, coat armour, or coats of arms.

TRAVELLING—INNS—ROADS.

SUPPLEMENTARILY to the brief history of coaches, just concluded, a few notices of early travelling, its inconveniences, and accommodations, may amusingly detain the reader for a few pages; and have the better effect of showing what causes for congratulation we have over our ancestors, in respect of what a mechanician of these days would call the facilities of locomotion. These advantages are more important than may at first occur to their observer; for the shortening of journeys is a direct saving of time, "the stuff that life is made of," and is, consequently, the lengthening of life.

The earliest mode of travelling was on horseback; and, that carriages for this purpose were

a comparatively modern invention has been already shown. Journeys on foot were rare; for, neither security nor pride allowed such a mode of travelling: the country being infested with robbers, and it being considered discreditable even in the Anglo-Saxon ages, to walk instead of ride. Nevertheless, the sacredness of the purpose in some cases, protected pedestrians: such as in the religious pilgrimages of the middle ages. In all pilgrimages of real devotion, the practice of, at least, walking was common; while sometimes it was an essential condition that the pilgrim should walk his journey barefoot; and there are instances to the last of persons of the highest rank adopting this painful mode of travelling. It is true that the celebrated pilgrimage to Canterbury is described by Chaucer as being performed on horseback; but, whether such pilgrimage ever took place, must be left to conjecture. The roads of these holy journeys are traditionally known even in the present day; and as an instance of many within our memory, we may mention that at Merstham, in Surrey, is a lane consecrated by the feet of numerous pilgrims, in their progress from the west to visit the shrine of Becket, at Canterbury; and tradition has assigned to this hallowed spot the name of Pilgrims' Lane.

It is certain that the early Britons understood the management of the horse, and to the attention paid to the breed of this noble animal in England from the earliest period to the present

time may be attributed her present boast of the finest horses in Europe. Stirrups and spurs were known to the Anglo-Saxons; the Britons had bridles ornamented with ivory; a bit, presumed to have belonged to a British chief in the Roman service, is a jointed snaffle, and other figures, of equal antiquity, are presumed to have been the side pieces, or branches, of curb bits. The Anglo-Saxons had very superb bridles. Early bridles were also ornamented with plates of tin and pewter, and those of women's horses were lily white. The most ancient of these relics is a bridle of Norman manufacture, and ascribed to the horse, which William Rufus rode, when killed in the New Forest. It has blinkers, is very broad, and cloth, cut by a mould into rich patterns, is glued upon the leather. It is in the possession of Sir Richard Phillips, who purchased it some years since of Purkis, the owner of the charcoal burner's cottage, which still stands near the spot where Rufus fell, and is occupied by lineal descendants of the same family, who have lived there and followed the same employment since the year 1100. Till lately, the same man was in possession of a wheel of the cart which conveyed the king's body to Winchester; and in the king's house, or Lord Warden's lodge, at Lyndhurst, is preserved an ancient stirrup, said to have been worn by Rufus. It is of iron, and was once gilt; its width at bottom is ten and a half inches, depth seven and a half, and measured all round,

it is two feet seven inches. It was formerly used as a test for ascertaining what dogs kept within the forest should suffer expeditation. If a dog could be drawn through the stirrup, he was to undergo this operation to disqualify him for the pursuit of deer. Expeditating means cutting off three claws of each of the fore feet to prevent their running.

To return to the early caparisoning of horses; bridles hung with bells were not uncommon, to beguile the tedium of long journeys, and to give warning to travellers coming in at opposite directions; this custom being of chivalrous origin. We likewise read of Athelstan receiving valuable presents of running horses, with their saddles and bridles studded with gold.

The practice of shoeing horses is supposed to have been introduced into England by William the Conqueror; and it is believed that Henry de Ferrers, who came over with William, and whose descendants still bear in their arms six horseshoes, received that surname from being entrusted with the inspection of the farriers; *ferriere* (from *ferrum*, iron), signifying in French, a bag of instruments used in the shoeing of horses. It is still more certain that many smiths came over with the Norman army; but, that shoeing horses was known in England before the Conqueror's time, is proved by the historical fact, that Welbeck, in Nottinghamshire, (at present the property of the duke of Portland), was, before the Conquest, held by an old Saxon tenant,

by the service of shoeing the king's palfrey on all four feet, and with the king's nails, as oft as the king should lie at his manor of Mansfield; and, if he should lame the palfrey, then he should give the king another palfrey of four marks price.

The convenience of these equipments was doubtless experienced in the journeys or "progresses," as they are called, of our sovereigns, among their loyal subjects. Our Anglo-Saxon kings and queens used to travel about with much pomp; and, presents in money for travelling expenses, were even made to sovereign princes. Incomplete must have been the requisites for such journeys, when compared with the locomotion of our time, when the facilities for travelling have almost exhausted the invention of art. Probably, the two most active of these royal travellers were Elizabeth and James I., the items of whose "progresses" have filled many a huge volume; and there is scarcely a town of great antiquity in England that has not some memorial of Elizabeth's visits. Such were fitting occasions for certain repairs of the church and restoration of public buildings, for which purpose the nobles often gave sums of money; while the royal visit was also a season of festivity, and thousands of hearts, poor in this world's wealth, but rich in loyal gratitude, were made to rejoice by the regal bounty, filling the hungry with good things, and sending them to their homes and hearths,

happy and content. But, a royal progress, or journey, is rare comparatively in our times.

Nobles also travelled with great circumstance. Thus, we find in the time of Edward II. a baron spending eighty-one pounds fourteen shillings and eight-pence, a great sum in those days, in a journey to York only; so large were the retinues. Lords in travelling had their pennons displayed before them; and sometimes trumpets were sounded by outriders in advance. Heralds travelling had letters of recommendation especially given to friends on the road; while others used to lodge at private houses, go even to the king's palaces for refreshment, and inquire who were hospitable; and a warm reception might be repaid by a fair representation at court, when the host visited its seat. Singing songs on the road was customary by the laity of rank, and psalms by the clergy. Sometimes these travellers took certain requisites with them: in hot weather it was not unusual to lie by in the day; and some even carried beds "to cast in an inne or house where they shulde fortune to come." Thus, Richard III. as we have mentioned at page 118, had his travelling bedstead, on which he slept at an inn the night before the battle of Bosworth; though our stage property-men make the king repose on a couch in his tent. As princes left honours and largesses at the places of their entertainment, so travellers of humbler rank doled forth proportionate sums. It was also

common for children and poor people to beg of travellers, and in accounts of the sixteenth century, we have "delivered to my Mrs. to give by the way in her little purse xxs.*."

Of travelling expenses in the thirteenth century, a roll is in existence, and is too interesting to be passed over. It contains a steward's accounts of the daily expenses of a person of rank, in the reign of Edward I. on a journey from Oxford to Canterbury, and during his sojourn in London, about the year 1289; while the record throws much light upon the mode of our ancestors' living, at a period concerning which we have very few similar memorials. One day's expenses are as follow: "In bread, sixpence. Two gallons of wine, a gift of hospitality from the rector of Berton. Item in bread, sixpence. Two gallons of wine, a gift of hospitality from the rector of Mistern. Beer, sixpence. Herrings, three-pence. Stockfish, four-pence. Porpoise and fish, four-pence. Perch and roach, seven-pence. Large eels, seven-pence. Vegetables, three-pence farthing. Figs and raisins, two-pence. Fuel, five-pence. A bed for two nights, two-pence. Hay for seven horses, seven-pence. A bushel of oats, twenty-pence. Apples, a halfpenny. Sum, six shillings and eight-pence halfpenny." The most expensive

* Travelling abroad was exceedingly common in the earlier eras; but latterly, says Clarendon, going beyond sea was not usual, except in merchants and gentlemen, who resolved to be soldiers.

day in the roll is on a Sunday, "in expenses of my lord at Westminster, when he held a breakfast there for knights, clerks, and esquires. Bread, two shillings. Beer, twelve-pence. Wine, three shillings and eight-pence. Half a salmon for the standard*, with the chine, three shillings and eight-pence. A fresh conger eel, three shillings. Three fat pikes, five fat eels, and twenty-seven fat roaches, twelve shillings and four-pence. Half a hundred lamprorns, twelve-pence. Oysters, three-pence. Vegetables, two-pence. The hire of a boy to prepare the breakfast, one penny. Fare to Westminster, one penny. A basket, one penny farthing. On the same day at the

* At the feasts of our ancestors, one dish in each course was the standard. At the dinner given on the occasion of the marriage of Roger Rockley and Elizabeth Nevill, 17 Henry VIII., the standard in the first course was a roe roasted, and in the second, two cranes. Sometimes the standard was only an ornament. In other accounts of the expenses of the Nevill family, St. George, the Griffin, the White Plum-tree, &c. are named as standards. At Archbishop Nevill's dinner, a hart powdered was one of the standards. The painted temples decorated with sweetmeats, which make their appearance at city feasts, are the successors to the ancient standard; or perhaps, to the standard and subtlety united. The standard at this fish feast (for it was Lent), was half a salmon with the chine. Salmon chines broiled was a dish in the first course of fish at Archbishop Nevill's dinner; and we find them again at the dinners given by Warham and Nevill. So slowly do customs change even in things minute. We may here mention that both rape and olive oil were used in ancient cookery, as appears by the provision bought for Archbishop Warham's dinner.—Abridged from the *Retrospective Review*, second Series, vol. ii.

inn: bread, five-pence farthing. Beer from the store. Two gallons of beer for the boys, two-pence. Fish from the store. Candles, a halfpenny. Fuel, a halfpenny. Hay bought, five-pence three farthings. Straw, sixpence. Two bushels of oats, eight-pence. Two pair of shoes for my lord, twelve-pence. Sum, thirty shillings and three-pence farthing.

Until the middle of the sixteenth century, people used to travel on horseback, with carriers, as appears from Shakspeare's Henry IV. The mode of conveying goods was by pack-horses, the packages being secured across their backs. In act ii. scene 1, we find the two carriers in the inn-yard at Rochester: one has "a gammon of bacon, and two razes of ginger, to be delivered as far as Charing Cross," and the turkeys in the pannier of the other are quite starved. That persons travelled in companies is proved by one of the carriers saying, "Come, neighbour Mugg, we'll call up the gentlemen: they will along with company, for they have great charge;" and that they were on horseback is proved by Gadshill bidding the ostler bring his gelding out of the stable, and one of the travellers saying: "The boy shall lead our horses down the hill: we'll walk afoot awhile, and ease our legs."

It is now time to speak of inns, (from the Saxon *inn*, chamber,) a house of entertainment for travellers:

The west that glimmers with some streaks of day
Now spurs the lated traveller apace
To gain the timely inn.

SHAKSPEARE.

The Tabard (or present Talbot) in Southwark, where the Canterbury pilgrims are reputed to have lodged, will afford an approximating idea of the ancient inn, and show it to have consisted of long projecting galleries, with chambers, and rooms for refecton below. But the most remarkable fact connected with the old inn generally, is that its keeper of former times "seems to have been a person of less humble station than now—he shared his calling with the monastery and with the village-pastor. Travellers had to choose, (as they still have in Roman Catholic countries,) between the refectory of the monk, the parsonage of the minister, and the tavern of mine host—payment for the night's lodging, where he was in a condition to pay, being expected of him, in one shape or other, at all." A wine-bibber would prefer the monastery for the sake of its *theologicum* wine. "The keeper of the Tabard in the Canterbury Tales of Chaucer appears to be upon a level with his guests, both in rank and information, and to play the part of one who felt that he was receiving his equals, and no more, under his roof; yet his company was not of the lowest; and, in those times, it seems to have been usual for the landlord to provide at the common board, and act in every respect as the hospitable master of the house, save only in exacting the shot; as indeed is the custom in many parts of Germany at the present day. When the system of lay impropriations had begun to take effect, (that is, after the land fell into the hauds of laymen,) it was by no

means an uncommon thing for the minister himself to be also the tavern keeper, a circumstance, however, which, it must be confessed, may be thought to argue the extreme impoverishment of the church, which drove the clergy to such expedients for a living, rather than the respectability of the calling to which they thus betook themselves*."

Aubrey confirms this rarity of inns before the Reformation, and notes that travellers were entertained at religious houses for three days together, if occasion served; and at great inns were placed such poor boxes as may still be seen in some churches.

We gather no very favourable notion of the accommodations of an early roadside inn from the scene at Rochester, already quoted from Henry IV. where "the house is turned upside down since poor Robin, ostler, died:" "the most villainous house in all London road for fleas;" and there is a chamberlain who treacherously tells Gadshill, "There is a franklin in the wild of Kent, hath brought three hundred marks with him in gold; I heard him tell it one of his company last night at supper;" showing that little security could be had in these houses. But, in the same act, where Poins searches the pockets of Falstaff, who is fast asleep behind the arras, he finds only the inn bill: "Item, a capon, two shillings and two-pence; item, sauce, four-pence; item, sack, two gallons, five shillings and eight-

* Quarterly Review, 1832.

pence; item, anchovies and sack after supper, two shillings and sixpence; item, bread, a half-penny;" all which denote more luxuries than the inn at Rochester*.

Sir Walter Scott, whose illustrations of manners are worthy to be quoted in juxta-position with Shakspeare, has left us a portrait of an inn-keeper of the Elizabethan age, "when the guests of an inn were in some sort not merely the inmates, but the messmates and temporary companions of mine host, who was usually a person of privileged freedom, comely presence, and good humour." Sir Walter proceeds: "Cumnor (Berkshire,) boasted during the eighteenth of Queen Elizabeth, an excellent inn of the old stamp, conducted, or rather ruled, by Giles Gosling, a man of a goodly person, and of somewhat a round belly, fifty years of age and upwards, moderate in his reckonings, prompt in his payments, having a cellar of sound liquor, a ready wit, and a pretty daughter. Since the

* At Rochester, near the Custom House, is a roomy house for the gratuitous lodging of travellers, founded by the will of Richard Watts, esq. who died in the year 1579. The accommodation is for six poor travellers, who being neither rogues nor proctors, are to receive one night's lodging, food, and four-pence each. They are allowed the use of a tea-kettle, cups, saucers, plates, knives, and forks; and a good fire is kept up for taking tea or supper, drying clothes, &c. There are several rules for the preservation of order, among which is that the travellers are to go to bed at or before eight o'clock, and to pay implicit obedience to the directions of the matron.

days of old Harry Baillie, of the Tabard, in Southwark, no one had excelled Giles Gosling in the power of pleasing his guests of every description; and so great was his fame, that, to have been at Cumnor, without wetting a cup at the bonny Black Bear, would have been to avouch one's self utterly indifferent to reputation as a traveller*."

The ancient inn appears to have been also called the *hostel*, (from the French,) and the innkeeper was from thence called the hosteller. This was at a period when he would be required by his guests to take and tend their horses: indeed, such would be a chief part of his employment; and hence hosteller actually became the hostler, or ostler, that is the horse-keeper.

It is now time to complete our subject with a retrospective glance at the ancient roads of England; although such is scarcely requisite to remind the reader of the present perfection of road-making in this country.

The earliest roads, properly speaking, in Britain were those made by the Romans; and nothing is more calculated to impress us with the ingenuity of that mighty people, than the remains of these works, which are continually unearthed in our time. Before the Roman invasion, the British had their *trackways*, which were not paved or gravelled, but covered with verdant turf. They were called *Postways* and *Ridgeways*, the latter because they followed the

* Kenilworth, vol. i.

natural ridges of the country, or, instead of keeping a straight line, wound along the crest or sides of the chains of hills in their way. The Romans adopted these trackways, as far as was convenient for civil and commercial purposes; but, for military transit they raised vast causeways or elevated paved streets, and placed towns and stations on them at regular distances, for the accommodation of troops on their march. Our Anglo-Saxon ancestors called the old Roman roads military ways; the British trackways the country roads; and distinguished the highways by one wagon's way, four feet broad, and two wagons' ways, probably eight feet or more, which distinction, according to Mr. Fosbroke, shows the origin of our narrow village roads. We subsequently find roads made of mortar and stone; of wood and stone; and roads for carriages, distinguished from bridle-ways, or those purposely for horses. Narrow roads were called passes: openness in roads was thought essential, to prevent robbery; and for this purpose, all roadside thorns and wood were cut down.

It may, however, be supposed that in early times, the only roads, properly so called, were from one large town to another, with such cross tracks as infrequent communication would form. The first turnpike road was established by an act of parliament, 3rd Charles II.; but so insensible were the people to the improvement, that the mob pulled down the gates, and the new principle was supported at the point of the

bayonet. Long after this period, however, travelling was dangerous and difficult; of which there is a recorded circumstantial proof. In December, 1703, Charles III. king of Spain slept at Petworth on his way from Portsmouth to Windsor, and Prince George of Denmark went to meet him there by desire of the queen. In the relation of the journey, given by one of the prince's attendants, he states: "We set out at six in the morning by torchlight, to go to Petworth, and did not get out of the coaches (save only when we were overturned or stuck fast in the mire) till we arrived at our journey's end. We were thrown but once indeed in going, but our coach, which was the leading one, and his highness' body coach, would have suffered very much, if the nimble boors of Sussex had not frequently poised it, or supported it with their shoulders, from Godalming almost to Petworth. The last nine miles of the way cost us six hours to conquer them; and indeed, we had never done it, if our good master had not several times lent us a pair of horses out of his own coach, whereby we were enabled to trace out the way for him*." Again, about 1746, a manuscript letter from a servant of the duke of Somerset, dated from London, and addressed to another at Petworth, acquaints the latter that his Grace intends to go from London thither on a certain day, and directs that "the keepers and persons who knew the holes and the sloughs must come

* Annals of Queen Anne, vol. ii. Appendix, No. 3.

to meet his Grace with lanterns and long poles to help him on his way." The Sussex roads remained proverbially bad within our recollection, and in an old rhyme is "Sowseks ful of dyrt and myre:" although, at this moment, one of the finest roads in England, (considering the natural obstacles to be removed in its formation,) or that from London to Brighton, passes for nearly thirty miles through a portion of the county of Sussex.

In 1754, improved turnpike roads were made, though not without renewing the opposition which attended their first introduction: tumults arose, and at the end of the reign of George II. a law was passed, enacting it felony to pull down a toll-bar; so difficult was it to reconcile the people to this great social improvement.

Of the state of travelling fifteen years previous to this date, we find a record in Dr. Cleland's Statistical Account of Glasgow; where Mr. D. Bannantyne states that, in 1739, upon two persons (named) making the journey from Glasgow to London on horseback, there was no turnpike road till they came to Grantham, within one hundred and ten miles of London. Up to that point they travelled on a narrow causeway, with an unmade soft road on each side of it. They met, from time to time, strings of pack-horses, from thirty to forty in a gang, the mode by which goods seem to be transported from one part of the country to another. The leading horse of the gang carried a bell to give warning to travellers coming in an opposite direction;

and when they met these trains of horses with their packs across their backs, the causeway not affording them room, they were obliged to make way for them, and plunge into the road-side.

In 1760, fifty miles a day was considered a prodigious rate of travelling, although to announce so important an event as the death of George II. The coach from Edinburgh to London started once a month, and occupied sixteen or eighteen days on the journey. A person may now start from Edinburgh on Saturday evening, have two spare days in London, and be back again in the Scotch metropolis to breakfast on the next Saturday.

We shall not be expected to describe the roads of England from rude trackways many centuries since to the present time, when road-making has attained the rank of science, and our roads are the marvel of the world. Indeed, their improvement during the last century would be almost miraculous, did we not consider that they have been produced by the spirit and intelligence of the people. Yet, as it has been quaintly observed that good travellers make good inns, so they are the cause of good roads being made; thus, the money they expend smoothes their route: for, road-making is a more expensive labour than many persons imagine. The turnpike roads of England are twenty thousand miles in length, and upwards of a million sterling is annually expended in their repair and maintenance. Even the cost of converting Regent Street, Whitehall Place, and Palace Yard into broken

stone roads exceeded six thousand pounds, the value of the old pavement broken up being nearly seven thousand pounds.

This improvement of roads has not, however, been confined to England, but has spread over the Continent; and between Petersburg and Moscow there is now as good a road as that to Brighton.

DRESS.

THE laborious and patient investigations of antiquarian writers will render him who follows their track almost as familiar with the dress worn by his ancestors many centuries since, as the newspaper of to-day will enlighten him upon the fashions of the present month. The rude costumes of past ages are as minutely described by old writers as is the finished elegance of dress in our times by any contemporary arbiter of taste; and, whether we turn to the ancient Britons in their woods and caves and painted skins, and the various characteristics of savage life, or to their more polished successors in luxurious civilization, we derive equal gratification.

The skins of animals were, doubtless, the earliest habits of the inland Britons. The man was attired in the skin of the brindled or spotted cow, called in his native tongue *Brych*, and by the Irish *Breach*. Instead of this, some of the Britons wore the *Isgyn*, which was the name for the skin of any wild beast, but more particularly the bear, (formerly an inhabitant of

Britain,) while others assumed the mantell, or sheepskin cloak, according as they were herdsmen, hunters, or shepherds. In later times, the mantell, from being shorter, was worn only on horseback. Such was the dress of the males. The primitive British female passed her time in basket weaving, or in sewing together with leathern thongs or vegetable fibres, the skins of such animals as had fallen into her husband's power, employing, for this purpose, needles made of bone, exactly similar to those used for the heads of arrows. Yet fashion had its sway even in these antique days; for the female was clad in preference, in the skins of the brindled ox, (if they were to be procured,) fastened together with thorns, ornamented with a necklace formed of jet, or other beads, and with wild flowers entwined within her long and flowing locks. It would savour of romantic error to assert that our ancestors were happy amidst contrivances of such extreme simplicity; although

old custom made this life more sweet
Than that of painted pomp.

It is believed, however, that the natives of South Britain had the arts of dressing, spinning, and weaving, both wool and flax, from the Gauls, long before the arrival of the Romans. The Phœnicians, trading to Cornwall for tin, are supposed to have communicated the above arts to the Cornish, and the inhabitants of the Scilly Isles; for the latter wore a long black tunic, reaching down to the ancles, with a girdle about

the waist, and their beards long, and hanging down like wings at each corner of the mouth.

Before the Romans entered Britain, the habits of its chiefs consisted of a close coat, or covering for the body, and which, under the denomination of *cota*, (whence coat,) formed part of the Irish dress. This has also been called a tunic, and was chequered with various colours. It was open before, like a shirt, in order to enable the wearer to put it on, and had sleeves, which were close, yet long; and, reaching to the wrist, it extended itself to the middle. Below this began the pantaloons, which wrapped closely round the thighs and legs, and terminated at the ancles. These were also plaided, and called by the Irish, *brigis*, and by the Romans *braccæ*, whence the word breeches. Over the close-fitting coat was thrown the mantle or cloak. On the feet were shoes, made of raw cowhide, with the hair turned outwards, and coming up to the ancles, or the modern buskin, whence our boot. The head was covered with a cap with a projecting poke over the forehead, to protect the eyes; which, in process of time, was disused by the men, and worn only by the women. The men next adopted the *hatyr*, *ata*, or *hat*, of which many with convex crowns appear on early British coins. This kind of dress was worn, however, only by the chieftains of the British Isles, and ladies of rank. Their dependants were still clothed in skins or leather.

The representation of a Romanized Briton was found on a stone dug up at Ludgate, in the

year 1689, and is now preserved in the British Museum. He has a sleeved tunic down to the knees, and over it a plaid; the feet and head are bare; and in one hand he holds the two-handed sword. The Roman British females, on coins of Britannia, appear in sleeved tunics, one or more drawn in below the breasts, with or without a mantle or cloak thrown over the shoulders: "In short," says Fosbroke, "they resemble modern women, either in what is called a round gown, or bedgown and petticoat, though the latter, as distinct from a body and sleeves, is not considered to be ancient. This costume of the bedgown and tunic is still worn by the Welsh peasantry." Other accounts state that the British females, as well as the men, were ornamented with golden chains, rings, and bracelets; that they let their hair hang loose upon their shoulders, and being turned back, it fell down without either tying or braiding; and that they endeavoured to make it yellow by art, or, if it were so, to increase its colour. In the description of Boadicea, given by Dion Cassius, (50 B. C.) her hair is stated to have been of a deep yellow, flowing down to the middle of her back; and she is said to have had a golden chain about her neck, and to have been clothed in a tunic of various colours, with a robe over it of a coarse substance, bound round by a girdle fastened with buckles.

The northern parts of Britain were unknown to the Romans long after their invasion; and

when Julius Agricola first discovered them, about A. D. 80, they appear to have been almost in a state of barbarism. Even, however, so late as the expedition of the emperor Severus, in A. D. 207, they are believed to have been still naked; their necks and waists were rudely decorated with large rings or chains of iron, and their bodies marked with those various figures, and those stains of woad or blue, which are probably better known and remembered than any other characteristics of the ancient Britons. Their being without garments, however, is conjectured to have arisen rather from pride in the figures delineated upon their bodies, than from any want of the materials or ignorance of dress.

Of these ornamental punctures or tattooing, it may be observed, some resemblance is certainly to be found in the tattooing common among the South Sea Islanders; and it is curious to reflect, that whilst the tattooed head of a New Zealand chief was regarded as a wonder when exhibited in London, not many years since, few admirers of its ingenuity were aware that such had been the aboriginal decoration of their own countrymen many centuries previously. In Britain, they were esteemed the bravest men who best supported the operation of tattooing, received the deepest punctures, and had the greatest number of figures, with the finest display of paint, upon their bodies. It has been supposed that these decorations first gave name to the piratical nation of

the Picts, (from the Latin *picti*, or painted,) used by the Romans; but other authorities refer the term to different origins.

To sum up thus far, it may be observed, that the Roman dress was not adopted in Britain until about the time of Julius Agricola; and, a remark by Fosbroke will not be out of place here: that the costumes of all the ancient nations lie in a small compass; in tunics, with togas; or similar external coverings, preserved in the Highland plaids, or cloaks, or mantles, fillibegs, breeches, pantaloons, or trowsers, and no stockings. One peculiarity, it is asserted, appertained to this island. The British ecclesiastics are said to have invented a new tonsure, formed by merely shaving the head down to a level with the ears, and letting the rest of the hair grow*.

Our records now assume chronological order; although habits, not fashions of the same habits at various periods, can only be noticed. The latter defy verbal description; but the former are given in language, intelligible by reference to modern forms and denominations.

The males of the eighth century are distinguished by shirts, tunics, long and short, (the latter giving place to the countryman's smock-frock); surcoats, or sleeved gowns; cloaks or mantles; conical caps; shoes, slit down the middle, or on each side; a sort of stockings; forked beards; and hair mostly parted on the middle of the head. Shoes, supposed to be of

* Encyclopædia of Antiquities, p. 837.

this period, have been dug up in England, made of one piece of untanned leather, slit in several places, in each of which holes are made, through which a thong passed; this being drawn tight, fastened them round the feet like a purse. Aboriginal as this covering for the feet may appear, it has its parallel in our day in some of the Western Islands of Scotland; in which the women wear the skins of Solan geese instead of shoes, which last only five or six days, but are immediately replaced by others.

The principal features of the costume of an Anglo-Saxon gentleman, however, were of comparative sumptuousness. The robes were fastened over both shoulders to the middle of the breast by a clasp or buckle: these garments were frequently lined with rich furs, and embroidered with gold.

The females of the same era wore under tunics with sleeves, upper tunics like gowns, mantles or cloaks, cover-chiefs, kerchiefs, or hoods like those still retained in women's cloaks; shoes, high-quartered; and probably stockings and chemises; but it is supposed that the stockings were a covering for the leg of close and thick rolls of leather, or cross-gartering of different colours. Religious virgins wore their hair loose, but married women had it artificially dressed with an iron, which was considered a distinguishing ornament: they were also decorated with necklaces, bracelets, and rings with gems, and were fond of painting their faces with a red

cosmetic. Of colours and materials used in the female dresses, there occur notices of a dun tunic, linen and web garments, a white cyrtal with cuffs and riband, a golden fly adorned with gems, golden headbands, and a gown of otter's skin. The male sex was not less attached to golden ornaments, as collars set with stones, bracelets, and rings.

A beautiful relic of Anglo-Saxon art is preserved in the Ashmolean Museum, at Oxford. This is the jewel of Alfred, which was found in the Isle of Athelney, in Somersetshire, about the close of the seventeenth century; at which place Alfred is ascertained to have sojourned in his troubles, and where is said to have occurred the well known accident of the disguised king letting the loaves or cakes burn in the neatherd's cottage. This jewel is of pure gold, enameled, and on one side partly faced by crystal: the weight is somewhat more than an ounce, and the length about two inches and a half. It is of an oval form; but at the lower end is a projecting head of some sea-monster, from whose jaws issues a small tube, within which is fixed a pin of gold; intended, probably, to connect this ornament with a band, or collar, when worn pendent from the neck. The edge has a purple border of a rich net, or fillagree work, within which is inscribed in Saxon letters, "Alfred commanded me to be made." At the inner side of the inscription is a narrow border of gold, edged with small leaves or escallops, which fasten down a

thin plate of crystal. This covers a kind of outline representation, of a half-length male figure, with a grave countenance, wrought upon the area within. His head is somewhat inclined to the right, and in each hand is a sceptre, or rather lily, the flowers of which rise above the shoulders, but are joined at the bottom. On the reverse of the jewel, upon a thin plate of gold, (retained in its place by the purpled border,) on a matted ground, is a larger lily, the stalk and leaves rising from a bulbous root, and the upper part expanding into three flowers, not ungracefully disposed.

The reader may be surprised at so curious a specimen of art in these early times; but it must be recollected that Asser, in his life of the king, states that when Alfred had secured peace to his subjects, he resolved to extend among them a knowledge of the arts; for which purpose he collected, "from many nations, an almost innumerable multitude of artificers, many of them the most expert in their respective trades." Among the workmen were not a few who wrought in gold and silver; and who, acting under the immediate *instructions* of Alfred, "incomparably executed" (so Asser) many things with those metals. In accordance with the inscription on the jewel itself, therefore, which records the name and command of Alfred, we can hardly err in referring this unique production to the time of that illustrious monarch. That art had made great advances among the Anglo-Saxons

at this period may also be implied from the missionaries sent to convert the people to Christianity, in 785, declaiming against the general luxury of the nation in dress, and affirming that those garments which were adorned with very broad studs, and the images of worms, announced the coming of Antichrist.

A curious old sandal supposed to belong to this period, or somewhat earlier, is represented in the annexed cut; for sandals were among the early, but not the later, Anglo-Saxons. It is made of leather, partly gilt, and variously coloured, and belonged to the left foot of the wearer; so that, if other evidence could not be adduced, this is proof that "rights and lefts" are only a very old fashion revived. The age of this sandal is not determinable; but, it may be observed that a sandal was the ancient means



of securing the feet of travellers from the hardness of the country passage; and consisted of nothing else but a sole, either of leather or wood, to which were made fast two or three ties or latches, which were buckled on the top of the foot; and in the better sort, these latches were embroidered and set with stones: of this kind the sandal in the cut is supposed to have originally been.

The costume of the Danes resembled that of

the Anglo-Saxons; only the former were greater beaux: their tunics were embroidered in the collars and borders, and their hair dressed in rolls or waves. In the Danish female dresses were a short kirtle hanging to the knees, braided hair, golden bracelets, rings, girdles, and tongues or necklaces. The materials of these dresses were cloths, silks, and velvets, which were procured either from Spain, or from the Mediterranean, by plundering the Moors. Furs and fringes were also used for lining and decorating these habits. A loose rock, or tunics, with brochs, or trousers, and pointed shoes, or buskins of skin, were the general, mariner-like garments of the common Danish people, who were devoted to the sea.

From the commencement of the ninth century to the arrival of the Normans, in 1066, we find our male ancestors habited in drawers, trousers, tunics, cloaks; felt, woollen, and skin hats or caps; stockings or leg-bandages, boots or buskins; and gloves, presumed to have been unknown in England before the close of the tenth century. The costume of the females differed only in the fashion from the preceding era, with the exception of clogs, or shoes with wooden soles*.

One of the most striking alterations introduced by the Normans was the discontinuance of

* It may be as well to explain that all notice of armour is purposely omitted, from its not strictly belonging to domestic dress.

wearing beards. We have already spoken of the moustaches of the Anglo-Saxons, and in the Bayeux tapestry of the Norman conquest the Saxons are distinguished by wearing hair on the upper lip, while the Normans have none. One of the earliest acts of the council of William I. was the prohibition of moustaches, and of beards generally*.

The dress of the Anglo-Normans, from 1066 to the end of the twelfth century differed little from that of the Anglo-Saxons. Hoods, hats, and scull-caps, tied under the chin; short boots, long sharp-pointed shoes, and aprons, with bibs and tuckers for workmen, as now used in many trades, occur. The females adopted the surcoat, i. e. a cloak extremely short, sometimes with long, unsightly pocketing sleeves. The hair of the matrons was enclosed in a net or caul, and a kind of coronet was worn over the kerchief. The nobles and gentry wore long and close gowns to the feet, with embroidered edges; and a long hooded cloak buckled over the breast. Girdles embroidered and set with jewels, confined the close gown; and the stockings were of fine and costly cloth.

* For more than a century, the Anglo-Normans wore no hair on their faces; and it is said to have been an exception to this custom which first introduced the name of Algernon into the Percy family; since William de Percy, who attended Robert Duke of Normandy to Palestine, in 1096, received the surname of Alsgermons, or William with the whiskers.—*Thomson's Illustrations of the History of Great Britain.*

The novelties of Anglo-Norman habits, in the thirteenth century, were the tabard, and super-totus, or over-all. The tabard is well known to be like a herald's coat, such as is worn by the king's heralds, on state occasions, in the present day: it is a sleeveless garment, consisting of only two pieces, hanging down, one before, the other behind, the sides being left open. The over-all was worn as a great coat, whence that term is now applied to certain parts of outer dress: it was a loose shirt without sleeves, with a slit for one arm only. The garments of the women differed but in fashion and name from those of the preceding era. The wimple was a sort of hood, which covered not only the head and shoulders, but was brought round under the chin, and concealed the whole of the throat. The gorget, at the close of the thirteenth century, was a neck-covering, poked up by pins above the ears, so that the head seemed to be within a fork. Flowers, fresh from the garden or field, or dried, or wrought by goldsmiths, in chaplets, now appear. As a summary it may be said that in the thirteenth century, mantles or puckered cloaks, and copes, or gowns sitting close, without sleeves or arm-holes gave way, in both sexes, to long robes or gowns. Women's dresses, at least abroad, fitted the body at top and enlarged towards the bottom; and the men, following a similar fashion, seemed to wear petticoats. Caps, like coronets first appear. Queens and princesses at this time wore coronets over the veil

or hood; ladies of inferior rank beneath. The surcol, which Strutt calls a corset, and was a sort of boddice or stays worn over the rest of the dress, first appears in this era. A marked distinction of this century was in short dresses, except in the army, or during field sports, being confined to the lower ranks.

The extravagance of dress and fashion in the thirteenth century has not been overrated by contemporary writers. Matthew Paris states that at the marriage of the eldest daughter of Henry III. with Alexander III. of Scotland, in 1251, the king of England was attended, on the day of the ceremonial, by one thousand knights, uniformly dressed in silk robes, and the next day the same knights appeared in new dresses no less splendid and expensive; and, in a following reign, it is stated that Sir John Arundel had no fewer than fifty-two complete suits of cloth of gold, a costly material, which is now scarcely known in Europe, save in coronation pageants*, and rarely in theatrical dresses. In a Close Roll, dated November 2, 1252, Edward of Westminster is ordered to give directions without delay, for a cloth to be made twelve feet in length and six feet in breadth, the field to be studded with pearls, and on all parts of the cloth to be designs from the Old and New Testament; but no intimation is given of the purpose for which this superb cloth was intended.

* The steps of the throne, at the coronation of their present majesties in 1831, were covered with this costly material.

The variety of fashions was so great in the fourteenth century, that, according to Strutt, nothing is definable, except a gown and petticoat, cloaked, or smock-frock aspect; nothing assimilating coat, waistcoat, and breeches. In short, all were gowned, tunicked, tabarded, or cloaked; the pantaloons were closed by tunics, turning up at the hips, and spencers buttoning in front without sleeves. The head-coverings were of the most fantastic forms, as wreathed, turbaned, flapped, rolled, scull-capped, with or without brims, tied under the chin, &c. Daggers were worn round the neck, and hanging at the back, or upon the hips. Scarfs, or cloaks worn scarfwise, were also common; and long-pointed shoes and shoulder-belts with bells were worn; the latter by persons of distinction, as in the cut. Shoes and stockings all in one were common, but differently coloured on each leg. Rustics and mechanics of this century only appear in tunics. The women wore bedgowns or jackets, rochets or sleeveless gowns, cloaks over gowns, bibs and aprons, corsets with petticoats, boddices or outside stays, and head-coverings of infinite and indescribable forms; the hair drawn



FOURTEENTH CENTURY.

up behind ; and long-pointed shoes. The habit of a lady of high rank, in the fourteenth century ; is shown in the annexed figure, wearing the surcol, or external corset. In this century also, females first appear with open bosoms and the steeple head-dress, and the body costume showing the shape ; the tunics of the women in the preceding century being only reeved in at the waist. Perhaps the most costly item of dress in this century is a coat or robe of Richard II. which Holinshed tells us, cost thirty thousand crowns.



FOURTEENTH CENTURY.

Some curious information from Strutt, respecting shirts, may be introduced here. By the Normans and Saxons, the shirt could only be shown above the tunic collar, and that but by chance, since it would be hid by the mantle. Later, when tunics were exchanged for doublets and waistcoats, they were made more open at the neck, and upon the bosom ; and the shirt-collars were displayed, enriched with needle-work. In the fifteenth and sixteenth centuries, the doublets were cut and slashed, and nearly disjointed at the elbows, to show the fineness and whiteness of the shirts ; and in the succeeding century, the dress was so altered as to show

the shirt between the doublets and the ligature of the breeches.

The coxcombry of the thirteenth and fourteenth centuries must not be spared ; since the clergy of the time in their pulpits, and the king in council, declaimed and decreed against its excesses. Thus, the beaux had their long-pointed shoes cut on the front with the rich tracery of a church-window, and the points fastened to their knees by gold and silver chains. Their habits were of innumerable colours, the beard was worn long, and the head was embroidered with figures of animals, which, like lappets, buttoned beneath the chest, and were sometimes enriched with jewels. The females also wore as many colours as possible ; petit caps were fastened on with cords ; and girdles with short swords hung before the stomach.

In the fifteenth century, gowns became less frequent, and the skirts of the tunic more puckered. The sleeves were like those of bishops ; though few of our fair readers, and perchance once wearers of bishops' sleeves, are aware that they were fashion nearly three and a half centuries ago. The cloaks, or appendages to tunics, had large flaps. In this century, the jacket, originally the same as the doublet, differed materially from it ; for, at this time, both were often worn together ; then the jacket served as an upper tunic, and, like the doublet, it eventually lost its proper name, and is now called a coat. The breeches or hose were tight, the sleeves of the doublets were pinked to show the shirt, and

the men wore their hair very long. A fashionable male habit of this century is shown in the cut. Strutt, however, says, at the end of this century, the dress of the English was exceedingly absurd and fantastical, so that it was difficult to distinguish one sex from the other. The men wore petticoats over their lower clothing;



FIFTEENTH CENTURY.

their doublets were laced in front like a woman's stays, across a stomacher; and their gowns were open in front, above and below the girdle. The coxcombrery of the two preceding centuries was almost exceeded in the present. Beaux wore a boot on one leg, and a stocking on the other; and winter mantles, with sleeves that hung down to the ground, and licked up the dirt of the streets. The borders of these habits were frequently embroidered with verses of Latin, hymns or psalms in gold, and the garment itself was sometimes of red and white silk.

Among the female fashions were outer corsets or boddiced waists, and enormous trains to the gowns, which were discontinued for borders about the middle of the century. There were two peculiar head-dresses: one was the horned, of two elevations, like a heart in cards, with the bottom cut off, as shown on a monumental brass of

Maud, wife of John Fosbrok*, in Cranford Church, Northamptonshire; this lady having been nurse to King Henry VI. The other extraordinary head-dress was the steeple-fashion, as shown in the subjoined figure of a lady of rank: so immoderately high and broad was this head-gear worn, that we read of the doors of state apartments being raised and widened, in 1416, that the head-dresses of the company might have room to enter. The fabric was supported by a horn on each side, and from each top was suspended a silken streamer, which fluttered in the wind, or crossed the breast, and was tied to the arm.



FIFTEENTH CENTURY.

In this century should not, however, be forgotten the common bonnet, *i. e.* one with shades over the cheeks, which now first appears. Shoes also were regularly manufactured, and the Cordwainers' Company incorporated in 1410: the queen of Richard II. introduced the piked shoes, with chains, &c. and Edward IV. proclaimed that beaks of skin and boöts should not exceed two inches in length, upon pain of cursing by

* Ancestrix of the Rev. Thomas Dudley Fosbroke, to whose valuable *Encyclopædia of Antiquities* we are indebted for many of the leading facts of the present paper.

the clergy, and a fine of twenty shillings; and any cordwainer that "shod" any man or woman on the Sunday was to pay thirty shillings. The piked shoe next gave way to the rosette fastening. Ribands of every colour, except white, the emblem of the depressed house of York, were had in esteem; but the red, like the house of Lancaster, held the pre-eminence; thus denoting the antique origin of the rosette of our day, from the full-blown riband rose of the house of Tudor. Representations of ladies in hunting-dresses at this period differ but little from the present riding-habit: one bears a bow in her hand and a quiver of arrows at her side, and another has a horn resembling a bugle, slung from the right shoulder across to the left side.

In the sixteenth century, the men wore gowns, tight or easy boddices, with short skirts, close pantaloons, boots to the middle of the thigh, with linen tops turned down, cloaks, slashed doublets, puffed breeches, petticoat breeches, and the remarkable trunk sort. The fur-gown of this century is preserved in the livery-gown of the city of London. The slashed doublet and close pantaloons are represented in the annexed figure, from an old painting in St. George's Chapel,



SIXTEENTH CENTURY.

Windsor: the petticoat breeches in the next figure; and the trunk hose in that of a man with



SIXTEENTH CENTURY.



SIXTEENTH CENTURY.

a falcon. The next figure represents another fashionable habit of this century. Soon after the accession of Henry VIII. the petticoats were laid aside, and trousers, or close hose, (trousers,) fitting close to the limbs, were adopted. The doublets were puffed out with wadding above the shoulders, and the trunk breeches were padded to imitate the corpulence of the sovereign Henry VIII.; and from a note written about the thirty-third year of Elizabeth, it appears that early in that reign seats were fitted up, rather



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hollowed out, to accommodate the nobles who were "stuffed with hair like woolsacks."

Although our limits will not allow the description of the regal costumes of each century, that of Henry VIII. in the present must not be passed over. Many items of the wardrobe of this king are on record. Howell says that he wore, ordinarily, cloth hose, except there came from Spain, by great chance, a pair of silk stockings. King Edward, his son, was presented with a pair of the latter by Sir Thomas Gresham; but that stockings were not only in use, but perhaps knit in this country, seems placed beyond doubt by this authentic household record: "1533. 25 H. 8. 7 Sept.—Peyd for 4 peyr of knytt-hose, viiis.—1538. 30 H. 8. 3 Oct.—Two peyr of knytt-hose, is." Fifty years later, the stocking-loom was invented in England, but its ingenious originator was driven to France by neglect. In another account of Henry's wardrobe are mentioned a hat of green velvet, embroidered with green silk lace, and lined with sarsnet; and orange, yellow, and green velvet hats. Henry's favourite bonnet, and indeed that of the time, is shown in Holbein's well known portrait of the king. Gloves were not unknown; for Henry gave to one of the executors of his will, Sir Anthony Denney, a pair of gloves, and Queen Elizabeth gave to another of the same family, a pair of mittens*;

* These were purchased at the earl of Arran's sale in 1759, the first for thirty-eight pounds seventeen shillings, the second for twenty-five pounds four shillings.

and the anecdote of Sir Thomas More's receiving a present of a pair of gloves, with forty pounds in angels, is too well known for quotation. The materials of Henry's wardrobe, as cloth of gold, furs, silks, and velvets, were rich and expensive. Hall, the chronicler, tells us that when Henry and his queen rode to the Tower, previous to their coronation, his grace wore uppermost a robe of crimson velvet, furred with ermine; his jacket, or coat, of raised gold; the placard embroidered with diamonds, rubies, emeralds, great pearls, "and other rich stones;" and a great baudric about his neck of large bolasses. The queen wore embroidered white satin, her hair hanging down to her back, "bewteful and goodly to behold, and on her hedde a coronal, set with many rich orient stones." Henry was a tyrant even in taste, for he commanded his attendants and courtiers to poll their heads, and made laws to regulate the dresses of his subjects. Cloth of gold, or tissue, was reserved for the dukes and marquises; if of a purple colour, for the royal family. Silks and velvets were restricted to commoners of wealth or distinction; but embroidery was interdicted from all beneath an earl.

The pageantry of Henry's court was magnificently increased by his adding to the number of the yeomen of the guard, first established by Henry VII. upon the model of a somewhat similar band retained by Louis XI. of France. Their original number was fifty, which bluff Hal raised to six hundred, in white gaberdines

and caps; they were archers, and distinguished themselves in the Battle of the Spurs. From this king it is thought that the yeomen derived the *soubriquet* of beef-eaters, through his trick upon the surfeit-sick abbot of Reading, when Henry, in the disguise of a yeoman, restored to the abbot his appetite for beef. Some have suggested *buffetiers*; from an old duty of guarding the beaufet, as an explanation of the nickname; but the first seems more probable. In Queen Elizabeth's time, a portion of the yeomen were mounted: their serving the queen's dinner at Greenwich has been already referred to; and it may be added, that when King George III. dined in private at the queen's palace, the yeomen carried up the dishes. The bow falling into disuse, was replaced by the arquebus and partizan, and at the demise of William III. all the yeomen took the partizan, as now carried.

One hundred men, besides officers, form the band; of these eight are ushers, four hangers, and two bedgoers. The functions of the usher are well known; but it may not be so well remembered that the ancient services of the hangers and bedgoers was to hang with tapestry and fit up chambers for royalty, when princes travelled, or removed from palace to palace, and did not meet, at each stage, with the embellishments and comforts now made stationary, such as arras, canopies, bed-furniture, &c. Others were yeomen of the tent; and so late as 1743, when George II. was with the army in Germany, a

corps of yeomen armed with carbines, kept ward around the royal tent. It is erroneously supposed that the present dress of the yeomen is that of the reign of Henry VIII.—which is disproved by the “white gaberdines and caps” just mentioned. The dress has continued unaltered since, at least, the reign of Charles II.; and in the pageants of our time these stalworth persons of the yeomen, with their embroidered tunics, red stockings, party-coloured shoe-bows, stiff white ruff, black velvet caps with circlet of red, blue, and white riband knots, are much admired.

As the yeomen formed Henry's foot guard, so the corps of gentlemen pensioners, first formed by this king were his cavaliers in complete harness with the knightly lance. The equipment of the band was, from the first, gorgeous; their horses being apparelled and trapped in cloth of gold, silver, and goldsmith's work. They did faithful service during the parliamentary war. They bore, when on dismounted duty in the palace, an axe, which they retain to this day. Their original number was fifty, which Charles II. reduced to forty. The latest historical fact concerning the band occurs in 1745, when George II. issued the royal mandate for raising his standard on Finchley Common, an event admirably burlesqued in Hogarth's *March to Finchley*. The pensioners were then ordered to provide themselves with horses and equipment to attend his majesty to the field. Their uniform has varied with the times. In 1557, it was green cloth

guarded with white; the livery colours generally used by the Tudor family. It has been lately scarlet and gold, shaped after the prevalent military style. Battle-axes, with the offensive part diminished in size, and the shafts covered with crimson velvet, are an invariable appendage to their parade. The captain bears an ebony baton with a gold head; the lieutenant, a similar baton with a silver head*. Lastly, the original name of the band has lately been revived by command of his present majesty; and they are no longer called "Pensioners," but "Gentlemen at Arms."

Returning to our chronological notices, we find the female costume of the sixteenth century distinguished by long boddices, with or without skirts, or close-bodied gowns over them, with petticoats; and the celebrated fardingale, an immense hooped petticoat, which was introduced from Spain, under Queen Mary. "The ladies," says Strutt, "invented a kind of doublet, with high wings and puffed sleeves; and this costume was in full fashion at the beginning of the reign of Queen Elizabeth. They also extended their garments from the hips" by rolls and pads, "and, in imitation of the trunk slops, introduced the stately fardingale. The splendour of the dresses consisted of jewels, velvets, fur trimmings, and cloth of gold; and the dresses of persons of rank were usually

* Graphic and Historic Illustrator, 1832.

made of silk damask with under-hanging sleeves embroidered with gold. The cut shows a countess of the sixteenth century, in her barb and mourning-habit; the barb being a sort of neckerchief, curtain, or veil used at funerals, which was tied on above the chin in duchesses and countesses; in knights' wives under the throat; and in all others, (according to the sumptuary laws,) beneath the gullet.



SIXTEENTH CENTURY.

About the middle of this century, or in 1543, pins were first brought from France, and used by Catherine Howard, queen of Henry VIII. Before that time, both sexes used ribbons, loop-holes, laces with points and tags, clasps, hooks and eyes, and skewers of brass, silver and gold. Yet, at first, the pin was so ill made, that an act of parliament was passed, enacting that no pins should be sold unless they were double-headed, and had the "heddes souldered faste to the shanke of the pynne;" but this interference had such an influence on the manufacture, that the public could obtain no supply of pins until the obnoxious act was repealed. Pins were formerly acceptable new year's gifts to the ladies: sometimes they received composition in money; and

hence allowances for their separate use were denominated pin-money.

According to Stow, needles were first sold in Cheapside, in the reign of Queen Mary, where they were made by a native of Spain, who refused to divulge the secret of his art. It will be recollected that many Spanish artisans came over to England, on the marriage of Philip II. with Mary; so that the needle is supposed to be of Spanish origin. Needles are, however, mentioned a century and a half before Mary's reign, and a needle and thread had for ages been emblems of thrift. Holinshed tells us, that when Henry V. Prince of Wales repaired to court to clear himself of the imputation of dissolute indolence, he wore a gown of blue satin, full of oilet holes, and at every hole a needle hanging by a silken thread in token of his careful remembrance of collegiate discipline. Again, in observance of a fanciful derivation of Eggesfield, the founder of Queen's College, Oxford, from *aguille* needle, and *fil* thread, it had long been customary for the bursar of the college to give to each student, on New Year's Day, a needle and thread, saying at the same time, "Take this, and be thrifty."

The changes in head-dresses are next worthy of notices. The hood of the preceding century was now, in the sixteenth, exchanged for a coarse round felt hat, cap, or bonnet, with a single jewel in front for the men: Ben Jonson says, "Honour's a good brooch to wear in a man's hat at all times," reminding us that the jewel was worn

in the hat in his age. The women wore a plain coif, composed of a roll and false hair or velvet bonnet; though, if they were maidens, the head was left uncovered, and the hair, either hung down, or was very simply braided. The head-dress of Ann Boleyn, in Holbein's celebrated portrait, is a chastely elegant illustration of this period. Under Edward VI. the covering of the head for men was a plain velvet cap, worn diagonally, and decorated with a jewel, and large ostrich feather; and Ben Jonson speaks of "a beaver with a huge feather." Sir Thomas More, in his *Utopia*, seems to ridicule the ornaments upon hats: "When the Anatolian ambassadors arrived, the children seeing them with pearls in their hats, said to their mothers, 'See, mother! how they wear pearls and precious stones, as if they were children again!'—'Hush,' returned the mothers, 'these are not the ambassadors, but the ambassadors' fools.'"

Caps were worn in this century, not by choice but compulsion; for, in 1571, Elizabeth caused an act of parliament to be passed, in behalf of the trade of cappers, providing that all above the age of six years, (except the nobility and some others,) should on Sabbath days and holidays, wear caps of wool, knit and dressed in England, upon penalty of ten groats; and this custom subsequently led to feuds among the wearers of black and blue caps. The most curious fashion of the head-dress in the reign of Elizabeth was, however, the lofty-crowned hat: one of the

earliest specimens has a high conical crown, and resembles the felt of the present day before it is shaped into a hat. Stubbs, a puritanical writer of this period, describes the hats as sometimes sharp on the crown, like the spire or shaft of a steeple, a quarter of a yard above the crown of the head; others flat and broad in the crown, like the battlements of a house; another kind with round crowns, and black, white, russet, red, green, or yellow bands; "never content with one colour or fashion two daies unto an ende." As the fashions are rare and strange, so is the stuff, as silk, velvet, taffety, sarsnet, wool, and, which is more curious, "some of a certaine kind of fine haire. These they call *bever* hattes, of twentye, thirtye, or fortye shillings price, fetched from beyonde the seas;" and some are not content with these extravagant hats without "a greate bunche of feathers, of divers and sundrie colours, peakyng on top of their heades."

Perukes appear to have been introduced early in this century, since twenty shillings were paid for one for Saxton, fool to Henry VIII. Towards its close, or about the year 1595, the fashion became general of wearing a greater quantity of hair than was even the produce of a single head, so that it was dangerous for any child to wander, as women enticed such as had fine locks into by-places, and there cut them off. Stow informs us that women's periwigs were first brought into England soon after the above date. It would, however, be impossible to

enumerate the fashions of wearing the hair at this period; for Stubbs, after saying there are no finer fellows under the sun than barbers, speaks of the French, Spanish, Dutch, and Italian cuts; new and old cuts; bravado and mean fashions; gentlemen's, common, court, and country cuts.

Stockings in the wardrobe of Henry VIII. have been mentioned; as also, a pair of long Spanish silk hose, (the term *hose* often including breeches, stockings, and shoes, in one dress) sent to Edward VI. as a rarity. Knit silk stockings, made in England, were first presented to Elizabeth, who refusing to wear any cloth hose afterwards, they came into vogue. An apprentice soon after borrowed a pair of knit worsted stockings made at Mantua, and then made a pair like them, which he presented to the Earl of Pembroke; and these are the first worsted stockings known to be knit in England*. Mary Queen of Scots, at her execution, wore stockings of blue worsted, clocked and edged at the top with silver, and under them another pair of white. Stubbs says that the women's stockings, generally, consisted of silk, jarnsey, worsted, crewel, or at least of fine yarn, thread, or

* The origin of worsted is thus explained in a note to Hallam's *History of the Middle Ages*. Blomefield, the historian of Norfolk, thinks that a colony of Flemings settled as early as the reign of Henry II. at Worsted, a village in that county, and immortalized its name by their manufacture. It soon reached Norwich, though not conspicuously till the reign of Edward I.

cloth of all colours, and with clocks, open seams, &c.

Stubbs describes cork shoes, or pantofles (slippers) as bearing up their wearers two inches or more from the ground; as of various colours, raised, carved, cut, or stitched; as frequently made of velvet, embroidered; and when fastened with strings, covered with enormous and valuable roses of ribands curiously ornamented. It is remarkable, that, as in the present age, both shoes and slippers were worn shaped after the right and left foot*. Shakspeare describes his smith as

Standing on slippers, which his nimble haste
Had falsely thrust upon contrary feet.

The introduction of gloves has already been incidentally mentioned; but perfumed and embroidered gloves were first brought into England by Edward, earl of Oxford; he presented a superb pair of them to Queen Elizabeth, who was so pleased with them, that she sat for her portrait with them on her hands. Such gloves became, of course, highly fashionable, but those prepared in Spain were soon found to excel in scent all others; and we find a commission given by Sir Nicholas Throgmorton to Sir Thomas Chaloner, ambassador in Spain: "I pray you, good my lord ambassador, send me two pair of perfumed gloves, perfumed with orange flowers and

* This is corroborated by the old sandal at page 263.

jasmin, the one for my wife's hand, the other for my own."

It must not, however, be concealed that the changes in dress, especially during the reign of Elizabeth, baffle the minuteness of chroniclers, and would tire the reader. An anecdote, illustrative of this fact, is recorded, and which, if not true, is an epigrammatic satire upon the follies of the time. A courtier in the above reign was desirous of having correct paintings of the costume of every nation in the world. The artist was puzzled when he came to illustrate the English: so he drew a naked native, with a bale of cloth at his feet on one side, and a pair of scissors on the other, and underneath the following lines were inscribed:—

I am an Englishman, and I stand here,
And I don't know what clothes I will wear;
Now I will have this, now I will have that,
Now I will have I don't know what.

Nevertheless, the following items from a will, dated 1573, furnish some idea of the wardrobe of a country gentleman of that period, and denote that clothes were then of such value as to be left as legacies. "I give unto my brother, Mr. William Sheney my best black gown guarded and faced with velvet, and my velvet cap; also I will unto my brother Thomas Marcal my new shepe coloured gown, guarded with velvet and faced with cony; also I give unto my son Tyble my sherte gown faced with wolf, and laid with Billement lace; also I give unto my brother

Cowper my other short gown, faced with fox (skin); also I give unto Thomas Walker my nightgown faced with cony, with one lace also, and my ruddy coloured hose; also I give unto my man Thomas Swaine my doublet of canvas that Forde made me; also I give unto John Wyldinge a cassock of shepes colour edged with pouts skin; also I give unto John Wood-syle my doublet of fruite canvas and my hose with fryze bryches; also I give unto Strowde my fryze jerkin with silke buttons; also I give Symonde Bisshoppe the smyth my other fryze jerkin with stone buttons; also I give to Adam Ashame my hose with the frendge (fringe) and lined with crane-coloured silk, which gifts I will to be delivered immediately after my decease."

Yet the glories of this era were ruffs, tip-pets, stays*, and stomachers. The most characteristic of these features of costume was the ruff of plaited linen, or cambric, round the neck

* Stays originated in the corset, changed into the boddice, a sort of sleeveless waistcoat, quilted, having slips of whalebone between the quiltings. An ancient perquisite belonging to the queen consort of these realms was, that on the taking of a whale on the coasts, it should be divided between the king and queen; the head only becoming the king's property, and the tail the queen's. The reason of this whimsical distinction, as assigned by our ancient records, was to furnish the queen's wardrobe with whalebone. This is altogether a vulgar error; for the head furnishes what is improperly termed *whalebone*, consisting of plates of baleen, hanging like fringe from the palate, to strain the water, which the whale takes into its large mouth, and retain the small animals on which it subsists.

and wrists, which now spread into its greatest size and capacity. The materials, or lawns and cambrics, had been introduced here by Dutch merchants, who retailed those articles in ells, yards, &c.: for, not one shopkeeper in forty durst buy a whole piece. The queen's ruffs were previously of fine Holland; yet, after lawn and cambric had been introduced, none in England could tell how to starch them; and they were supported out on every side by pieces of ivory, wood, or gilt metal, called poking sticks. About this time, the art of starching was brought from Flanders; and in 1504, the wife of William Boonen, the queen's coachman, starched for the whole court. Soon after, starching was publicly taught in London, by a Flemish woman, named Mistris Dinghen Vanden Blasse; her usual price for teaching the art itself being four or five pounds, with twenty shillings additional for showing how "to seeth the starch." Then lawn ruffs were worn by people, so strange and finical, that "ruffs made of spiders web" became a scoff or by-word. But the fashion lay in the starch as well as the ruff: of the former there were five colours, the most fashionable of which was yellow starch, invented by Mrs. Turner, who was concerned in the murder of Sir Thomas Overbury, for which she was hanged at Tyburn; she would die in a yellow ruff, of her own invention; which made yellow starch so odious, that it immediately went out of fashion.

The rapier or tuck, contemporary with the

ruff, was introduced from France about the year 1587, and was worn in dances. We are assured that coxcombry in the rapier and ruff ran very high; and that some beaux actually introduced long swords and high ruffs, which approached the royal standard. This roused the jealousy of the queen, who appointed officers to break every man's sword, and to clip all ruffs, which were beyond a certain length and height.

The sumptuousness, if not good taste, of Queen Elizabeth in all that relates to personal ornament is well known, and accounts for her majesty's perpetual interference with the costume of her age. In our times, the only opportunities for royal taste in these matters is in the regulation of army clothing, and the dresses of a drawing-room and levee. Elizabeth, at her death, left no less than three thousand different habits in her wardrobe, sufficient to stock any theatre. It is, therefore, strange that there is such uniformity of dress in the portraits of the queen. That in which her majesty went to St. Paul's Cathedral to return thanks for the defeat of the Spanish Armada, is, perhaps, one of the most characteristic costumes of any age or country: its magnificent ruff rising nearly to the ears is the finest specimen of that superb appendage, the intertwining of pearls, &c. in the hair, and the large pendent jewels on the neck, and the super latticework of pearls over the whole dress, are almost exclusively associated with our ideas of the personal decoration of the virgin queen.

The great number of the queen's dresses is explained by the affectation of her majesty and the court of wearing by turns the costume of all the nations of Europe. This may be partly traced to the practice of importing articles of dress from those nations, and that of employing foreign tailors in preference to native ones; and partly, to the taste for travelling, which, since the revival of letters, had become very prevalent among the young nobility and gentry of England.

Although, as has been already mentioned, the *progresses* of Elizabeth endeared her majesty to some of her people, they served to alienate the affections of others. Her nobles found themselves heavily burthened by the long and frequent visits which she paid them at their country-seats, attended always by a long retinue. Custom also required of them certain contributions to her jewelry and wardrobe, under the name of new years' gifts, and on all occasions when they had favours, or even justice to ask, at her hands. Jewels, trinkets, and rich robes were abundantly supplied to her majesty from this source; and even sets of body linen worked with black silk round the bosom and sleeves, were regarded as appropriate offerings from peers of the realm to the maiden queen. We likewise find her majesty accepting from her lord-keeper, on a visit to him at Kew, "at her first lighting a fine fan garnished with diamonds, valued at four hundred pounds at least. After

dinner, in her privy chamber, he gave her a fair pair of virginals. In her bedchamber, he presented her with a fine gown and a juppin; and to grace his lordship the more, she of herself took from him a fork, a spoon, and a salt, of fair agate."

Through the fondness of Elizabeth for the chase, we obtain a glimpse of the hunting costume of her period. Thus, when the queen went to hunt the hart in Enfield Chase, twelve ladies in white satin attended her on their ambling palfreys, and twenty yeomen clad in green. At the entrance of the forest she was met by fifty archers in scarlet boots, and yellow caps, armed with gilded bows; one of whom presented to her a silver-headed arrow winged with peacocks' feathers.

In Bohun's Character of Queen Elizabeth are the following characteristics of her majesty's love of dress: "She loved a prudent and moderate habit in her private apartment, and conversation with her own servants; but, when she appeared in public she was ever richly adorned with the most valuable clothes; set off again with much gold, and jewels of inestimable value; and on such occasions she even wore high shoes, that she might seem taller than indeed she was. The first day of the parliament she would appear in a robe embroidered with pearls, the royal crown on her head, the golden ball in her left hand, and the sceptre in her right. In the furniture of her palaces she ever affected magnifi-

cence and an extraordinary splendour. She adorned the galleries with pictures by the best artists; the walls she covered with rich tapestries. She was a true lover of jewels, pearls, all sorts of precious stones, gold and silver plate, rich beds, fine coaches and chariots, Persian and Indian carpets, statues, medals, &c. which she would purchase at great prices. Hampton Court was the most richly furnished of all her palaces; and here she had caused her naval victories against the Spaniards to be worked in fine tapestries and laid up among the richest pieces of her wardrobe. When she made any public feasts, her tables were magnificently served, and many side-tables adorned with rich plate. At these times many of the nobility waited on her at table. She made the greatest displays of her regal magnificence when foreign ambassadors were present. At these times she would also have vocal and instrumental music during dinner, and after dinner, dancing."

Elizabeth followed her father's example in restricting dress by law; though, it must be acknowledged, with greater show of justice than the capricious Henry. In 1559, the queen issued a proclamation to check that prevalent excess in apparel, which was felt as a serious evil at this period; when the manufactures of England were in so rude a state that almost every article for the use of the higher classes was imported from Flanders, France, or Italy, in exchange for raw commodities, or perhaps for

money. That the excess and pride of the age met with rebuke from the pulpit has been proved by reference to Stubbs, the satirist of contemporary abuses; and, Bishop Pilkington, another warm polemic of this time, reproves "fine-fingered rufflers, with their sables about their necks, corked slippers, trimmed buskins, and warm mittons." "These tender Parnels," he says, "must have one gown for the day, another for the night; one long, another short; one for winter, another for summer; one furred through, another but faced; one for the work-day, another for the holiday; one of this colour, another of that; one of cloth, another of silk, or damask. Change of apparel; one afore dinner, another at after; one of Spanish fashion, another of Turkey. And to be brief, never content with enough, but always devising new fashions and strange. Yea, a ruffian will have more in his ruff and his hose than he should spend in a year; he which ought to go in a russet coat, spends as much on apparel for him and his wife, as his father would have kept a good house with."

Of the splendour of Elizabeth's courtiers, many minute portraits are preserved to us, in the pages of historians and on the canvas of painters. One of the most superb is that of the gallant Raleigh; although when he threw his plush cloak for the queen to walk on, his wardrobe probably could not furnish another garment of that description. From a letter in the Bodleian library we learn that the best portrait of Raleigh represents him

of the seventeenth century, in a white satin doublet, all embroidered with rich pearls about his neck. The writer, who saw this portrait at Mr. Raleigh's, at Downton says, "The old servants have told me, that the pearls were near as big as the painted ones. I heard my cousin Witney say that he saw him in the Tower. He had a velvet cap laced, and a rich gown and trunk hose."

The changes of costume in the seventeenth century, were not so much in habits as in fashions of the same habits. The male dress was chiefly a variation of the rich style brought into England by Philip on his marriage about fifty years previously; as the close ruff, the doublet which fitted exactly and stiffly under the chin, and the short Spanish cloak. Under James I. this habit was chiefly worn of black, with large trunk hose, a Spanish rapier, and a hat with a lofty conical crown, and a band of twisted silk, frequently decorated with jewels. The chief singularity was the trunk breeches, which continued in high fashion throughout this and the succeeding reign. In court dresses, especially those of men, the extravagance was such as no succeeding times have attempted to emulate: King James, amongst other weaknesses, having a childish admiration of what, in the parlance of the time, was called *bravery*, or draining the coffers of his nobles for the most frivolous purposes. His favourites could scarcely satisfy his demands upon them for splendour and

variety in their personal decorations; and the common phrase of "a man's wearing his estate upon his back," hyperbolical as it sounds in modern ears, could scarcely be called an exaggeration at a time when a court suit of the Duke of Buckingham's was estimated at eighty thousand pounds*. Rainbow ruffs were one of the glories of the female dress in this reign; as we gather from a sermon preached at Whitehall, before the king, on Twelfth Day, 1607—8; the text being from Proverbs, xxxi. 14.—"She is like a merchant's ship, she bringeth food from afar;" and the grand object of the preacher's discourse was to trace the points of resemblance between a woman and a ship, as the following extract will show: "But of all qualities, a woman must not have one quality of a ship, and that is too much rigging;" and then the preacher proceeds to censure "her French, her Spanish,

* The furniture and internal decorations of this period were also very splendid. "Foreign artists of considerable eminence were employed to paint walls, staircases, and ceilings with figures and arabesques, and collections of pictures began to be formed. Fine carving and gilding were bestowed on various articles of furniture; and with such profusion were the richest materials brought into use, that state-beds of gold and silver tissue, embroidered velvet, or silk damask fringed with gold; silk carpets from Persia; toilets covered with ornamental pieces of dressing plate; tables of massy silver richly embossed with figures; and enormous cabinets elaborately carved in ebony, became the familiar ornaments of the principal mansions."—*Miss Aikin's Memoirs of Charles I.*

and her foolish fashions, her plumes, her fannes, and a silken vizard, with a ruff like a sail, yea, a ruff like a *rainbow*, with a feather in her cap like a flag in her top, to tell which way the wind will blow."

The beards and whiskers of the male sex had become universal in the reign of Elizabeth, when the former were sometimes worn trimmed to a point hanging down at the division of the ruff. By the time of Charles I., however, the hair was worn longer, and the mouth stood in the centre of a triangle formed by the moustaches and pointed beard; as was witnessed a few years since upon opening the coffin of Charles I. at Windsor, when the severed head of the king was found with "the pointed beard perfect—the shape of the face was a long oval—many of the teeth remained—the hair was thick at the back of the head, and in appearance nearly black—that of the beard being of a redder brown*." The dress of a whole length portrait of Charles is thus described: he wore a falling band, green doublet, the armpits towards the shoulder wide and slacked; zig-zag turned up ruffles; very long green breeches (like a Dutchman's) tied far below the knee, with long yellow ribands, red stockings, green shoe-roses, and a short red cloak lined with blue, with a star on the shoul-

* Charles is said to have worn earrings at his execution.

der*. By the broad seal of Charles II. date 1653, it appears that the king wore long hair and whiskers; and from prints of the same date, that he sometimes wore a large cravat, and at other times a long falling band, with tassels: his ruffles were large, his doublet short, his boots were also short, with large tops, his hair long, with a lock on the right side much longer than the rest. Black stockings were first introduced into England by Henrietta, queen of Charles I.: he was the first male who wore black silk stockings in England, and Charles II. seldom wore any other.

The ruff was worn some time after the accession of Charles I. but it had almost universally given place to the falling band, and collars of rich point-lace, large and hanging down on the shoulders, held by a cord and tassel at the neck, when Vandyck was in England, as numerous portraits painted by him testify. The principal habits were vests and cloaks of velvet, or silk

* The prevalence of foreign fashions about this period is shown in the following lines, from a comedy by Ben Jonson, acted in the year 1631, enumerating the elegancies of a beau of that age:

I would put on
The Savoy chain,—about my neck the ruff,
The cuffs of Flanders: then the Naples hat,
With the Rome hat-band and the Florentine agate,
The Milan sword, the cloak of Genoa, set
With Brabant buttons, all my given pieces;
My gloves the natives of Madrid.

damask, short trousered breeches, terminating in stuffed rolls and fringes, and very rich boots, with large projecting lace tops, under the calf of the leg; the points which formerly hung about the waist being now dangling at the knees, as in the annexed figure, which also shows the broad and feathered hat of the same period. The succeeding figure is in the breeches, doublet, cloak, and turned-down laced shirt collar.



SEVENTEENTH CENTURY.

The female dresses were rather elegant than splendid, and were characterised sometimes by a sort of gorget ruff, standing up about the neck like a fan, and sometimes by a falling ruff, of very rich lace, hanging over the shoulders. Gowns with close bodies and tight sleeves were also worn; the hair was, in general, most gracefully curled, with a plain braiding, or a few



SEVENTEENTH CENTURY.

flowers. A lady of this period, with a tippet like a child's, over the shoulders is seen in the cut. Ladies also wore their hair curled like perukes, as well as interlaced with strings of pearls. Earrings, necklaces, bracelets, and other jewels, were also much worn; and the arms and bosoms were uncovered.



SEVENTEENTH CENTURY.

Laced handkerchiefs resembling the large falling bands, worn by men, were also fashionable among the ladies; and this article of dress has been revived, and called a Vandyck, from its frequent occurrence in that painter's portraits.

The civil wars and interregnum altered the national dress chiefly by the addition of armour for security in those troublous times, when hats were lined with plate iron to protect the wearers. The men usually wore long vests and cloaks of dark colours, with plain collars, called falling bands or turnovers. Puritanism forbade the females to wear lace, jewels, or braided hair; a severity in accordance with the puritanical anathema of dress.

With the restoration of Charles II. appeared the first resemblance to the present costume of coats and waistcoats, then, however, generally

worn on the Continent. The former were long and straight, having a long line of buttons down the front, pockets very low down in the skirts; while the waistcoat had large flaps and pockets. Full laced ruffles were worn loose at the wrists, with Holland sleeves; and a broad sword-belt of embroidered cloth was hung across the shoulders.

The ladies' dresses now became extremely splendid, as if to compensate for their recent severity; the fashions of the head-dress, especially, were very fantastic. The bosom was in general covered only by lace, and frequently only by a pearl necklace; whilst the hair was arranged in a style particularly elegant and luxurious. The portraits of the beauties of the court of Charles II. in Windsor Castle are the best illustrations of the female costume of this period. This, however, had its enormities; for we find the quaint old Cowley censuring the dress of the time by asking, "Is any thing more common than our ladies of quality to wear such high shoes as they cannot walk in without one to lead them? And a gown as long again as their body; so that they cannot stir to the next room, without a page or two to hold it up?" Yet, the citizens' wives appear to have dressed with exemplary plainness, until about the year 1688, when it was observed that five hundred pounds given with a daughter sixty years back was esteemed a larger portion than two thousand pounds in those days. Gentlewomen were then considered well clothed in a serge gown, which a chambermaid would now

be ashamed of; and besides the great increase of rich clothes, plate, jewels, and furniture, there were then one hundred coaches to one kept formerly. These facts must be allowed to bespeak a remarkable improvement in the condition of the English people.

To sum up a few of the habits to the end of the reign of James II. Beaver hats were in high repute, and by a record of 1663, appear to have been then called *castors*, a name revived by the vulgar in our time. In an old song of the fashions occurs the following:

The Spaniard's constant to his block,
The French inconstant ever;
But of all felts that may be felt,
Give me your English beaver.

Charles I. is painted with a broad-brimmed middling high crowned hat, worn slouched on one side, with a large flaunting feather. The high-crowned hat kept in fashion till the time of Charles II., and the broad-brimmed hat, surrounded with feathers, continued after the Revolution: yet we read of Charles wearing a greasy high-crowned steeple hat before the Restoration. Perukes were very fashionable towards the close of this century, and are called by a writer of the time, short bobs, heads of hair, and wigs with short locks and hairy crowns, and counterfeit hair—a custom “contrary to our forefathers, who got estates, loved their wives, and wore their own hair.” The judge's wig came into general fashion in this century; and

Archbishop Tillotson was the first prelate who wore a wig, which then was not unlike the natural hair, and worn without powder: but the best illustrations of clerical wigs are in the portraits of all the archbishops, from Laud to the present time, at Lambeth Palace: in these the gradual changes are well shown. Hair-powder was introduced from *France* in this century: it was worn of various colours, an absurdity only discontinued with the last century. The peruke of thick black hair, which had been introduced by Charles II. was still worn under William III. It was very long before, hung down in front, or rested upon the shoulders, though the colour was altered to suit the complexion; and combing these wigs at public places was an act of gallantry. The combs for this purpose were very large, of ivory or tortoiseshell, curiously ornamented, and were carried in the pocket as constantly as the snuff box; whence our pocket-comb. At court, whilst walking in the Mall of St. James's Park, and in the boxes at the theatre, the beaux turned their wig curls over their fingers while in conversation. The ladies wore false locks and curls set on wires to make them stand out; and a head-dress of the year 1688 very closely resembled one of the present day. Next was introduced the large head-dress of the hair strained over a toupee of silk and cotton wool, and carried up considerably more than the length of the face, the whole being decorated with furbelows, and long lappets of Brussels or

point lace, hanging from it. In a corresponding taste were the very long waists of this period, with stomachers of velvet covered with jewels.

Under the house of Stuart, the shoe-rose gave way to the shoe-string. The beaux of that age wore double laces of silk, tagged with silver: the inferior classes wore laces of plain silk, linen, or even a thong of leather; which last "is still to be met with in the humble plains of rural life." Shoe-buckles, in size and shape resembling the horse-bean, were introduced at the Revolution. Flimsy Spanish leather-boots with spurs were also fashionable, and the beaux went in them to balls.

The changes in costume in the *eighteenth* century will scarcely require such minuteness as the preceding eras, since the dress approximates with the time to our own fashions. Long wigs continued in fashion, though tie wigs had become the high court dress, from the celebrated Lord Bolingbroke having tied his wig up at court in the reign of William and Mary; upon which the queen observed he would "soon come to court in his nightcap." The broad-brimmed hat being found inconvenient, one flap was made to lift up, and was placed either in front, or the back of the head; soon after two flaps were turned up, and in the reign of Queen Anne, the third flap was introduced, thus forming the complete cocked hat, which, in the middle of the last century, was considered as a mark of gentility, and as a distinction from the lower orders, who wore round hats. In 1672, the average breadth

of the brim was six inches: "Some wore their hats open before, like a church spout, or a tin flour scale; some wore them sharper like the nose of a greyhound: there was a military cock, and a mercantile cock; and while the beaux of St. James's wore their hats under their arms, the beaux of Morefields Mall wore theirs diagonally over their left or right eye; sailors wore the sides of their hats uniformly tucked down to the crown, and looked as if they carried a triangular apple pasty on their heads." Buckles were worn at the knees and in the shoes till the close of the century: the large square plated buckle was the *ton* of 1781, and ladies covered "their beautiful little feet with an enormous shield of buckle." In 1791, however, buckles were discontinued for shoe-strings: the late king (then prince of Wales) considerably endeavoured to turn the fashion by wearing buckles himself, and ordering his household to do the same; but the royal example was not followed, strings became general, and a buckle was only to be found upon the foot of old age, from which it has almost entirely disappeared.

The inimitable pictures by Hogarth, in our National Gallery (and we hope, familiar to the reader), will furnish a better idea of the costume of the first half of the last century, than many pages of description; and the portraits by Sir Joshua Reynolds will supply the dress of the next forty years. That of Mrs. Molesworth, by the latter artist, is distinguished for the matronly

grace and simplicity of costume ; in toupeed hair, neckerchief to the chin,, full richly-flowered silk gown, with large flowing sleeves trimmed with lace, and long worked stomacher. Recollection of the portraits of a few popular characters will aid the reader. Thus, in that of Dr. Johnson, is the gigantic body, the huge massy face, the brown coat, with large cuffs and metal sleeve buttons, (though Johnson wore plain wristbands when all gentlemen wore ruffles), the coat sleeve very wide, showing his linen almost to his elbow ; the black worsted stockings ; and the cut and bushy wig.

The colours of the coats, at this time, were, probably, more various than their cut : Hogarth wore a sky-blue coat ; Sir Joshua Reynolds, a deep crimson ; and Goldsmith's favourite coat was plum-colour. Reynolds's portrait of Sheridan is in a long-waisted formal blue coat, with large flapped white waistcoat ; that of George III. in a long skirted blue coat shows the old country gentleman ; and that of his son, the Prince of Wales, in blue coat, white waistcoat, buckskin breeches, and top-boots, shows the well-dressed young man of fashion of the same period. Cocked hats, richly trimmed with gold lace, and feathers horizontally, occur in Hogarth's pictures and prints. Velvet and satin were the favourite material of court-dresses, which had jewel buttons : they were sometimes trimmed with gold lace, when they rather resembled liveries of servants than the dresses of

masters. If to these we add the pigtails, silk bag, or well powdered bag wig, and gold or silver mounted cane, an enumeration, at least, of the principal characteristics of the costume of the last century will be nearly complete.

The leading change in fashion from the last to the present century has been from cumbrous finery to tasteful elegance, so as to set off the beautiful symmetry of the female figure, rather than to overload it with ill-arranged drapery and superfluous ornament. Nothing can be more ludicrous than the *hoop*, which has been mentioned as the courtly fashion of the last and even of the present century; for, it was not until the reign of the late king that the farcical hoop was discarded from the English court-dress, and the rich material of the robe allowed to fall over the graceful form of the wearer. A magnificent feature of the old court-dress, the train, has, however, been reserved; notwithstanding it has long since disappeared from the court costume of France. Attempts have likewise been made to lop off the train from our court; but her present majesty, with genuine patriotic feeling, has refused to sanction the innovation. The present court head-dress is, altogether, more elegant than at any preceding period. We miss the velvet cap, profusely embroidered, and set with rich and rare gems; but, in its place, we have the stately plume, the nodding grove, of exquisite feathers, obtained from beneath the wings and tail of the

ostrich. In Africa, the bird is hunted for the sake of these feathers; and, a traveller observes: "Those beautiful plumes, destined possibly hereafter to decorate the head of some elegant beauty, and wave in the drawing-room, are there seen fluttering in the wind, and rudely hurrying over the desert." Nearly one thousand pounds weight of ostrich feathers have been imported into England in one year; and the finest feathers are obtained from the domesticated bird, (such as we see in our menageries,) from which they are cut about thrice in two years. The fleecy whiteness of these feathers is superbly set off by the brilliancy of diamonds, the rich delicacy of pearls, and the varied richness of gems, all of which give to the head-dress a lustre of almost unapproachable splendour. Meanwhile, it is curious to reflect, in what manner are obtained these additions to the natural charms of a court beauty. The feathers are plucked from an unsightly and unclean bird; and the diamonds are washed by poor slaves from the clay bed of certain rivers in South America*.

* Many persons have contented themselves with seeing the diamond glitter on a court beauty, or in the crown of the sovereign, without seeking the natural or even the commercial history of this extraordinary production. The tales that we hear of its lustre do not overrate its value. In the countries where they are found, diamonds are sold in small bags, sealed up, so that to the purchaser it is a complete chance. The sums at which some fine diamonds are valued would be handsome fortunes. The Emperor of Austria has a yellow diamond,

Descending to the less costly fashions of private life, we find our intercourse with India and France to have materially influenced the taste of the present century. The shawl, which forms so magnificent a feature in the costume of southern and western Europe, has been introduced from India in superb style; many specimens, of rich manufacture, being sold at one hundred guineas each, and upwards. Yet, the ingenuity of the British silk weavers soon led them to imitate these expensive shawls, with astonishing resemblance, and with certain advantages; for the silk, or the raw material, was obtained from India, and our countrymen, from their superior knowledge in the arts of design,

worth 155,682*l.* The George IV. diamond is of a rich blue colour, and was purchased by his late majesty, for 22,000*l.*: it forms the chief ornament in the imperial crown. The late Duke of York possessed a black diamond, valued at 8000*l.* A diamond in the Russian sceptre is the size of a pigeon's egg, and was sold in 1775 for upwards of 90,000*l.* The Pitt, or Regent diamond was purchased in 1717 for 135,000*l.*; and its cutting and polishing cost 5000*l.* The Rizzot diamond was disposed of by lottery in 1801, for 30,000*l.* The Nassau diamond, in the East India House, was originally valued at 30,000*l.* In the Treasury of Russia is a diamond valued at 369,800*l.* Persia has four large diamonds, two of which are worth 180,648*l.* The buttons on a silken coat of King Joseph I. of Portugal consisted of twenty diamonds, valued at 100,000*l.* The largest diamond in the world is nearly an ounce in weight, and has been valued at three hundred millions sterling: the late king of Persia had a hole bored through it, in order to wear it suspended about his neck on gala days.

have outstripped the Indian manufactures in elegance of pattern: though, there are still certain peculiarities in the fabric, which cause the shawls of India to be held in high estimation. The shawls of Cashmere, made from the wool of the Thibet goat, are of later celebrity, and bring high prices; but, the domestication of this goat in England and France will, it is expected, soon render a Cashmere shawl no greater rarity than a silk shawl of our own manufacture. The hair of this goat is long, straight, and silky; and is combed off the goat at intervals for making into shawls. In 1828, the first was manufactured in England from the hair of Cashmere goats bred on a farm in Essex. This shawl was superior in texture and beauty to any previously produced in Europe; it was presented to the late king, who took great interest in the success of the manufacture.

The introduction of silks from France, and above all, the adoption of French fashions in female dress, since the peace of 1815, must not be forgotten. In the manufacture of silk, the weavers of Spitalfields can compete with the fabrics of Lyons, where the finest silks of France are made; and the ribands of Coventry will bear comparison with the most beautiful productions of the Lyonesse looms. The fashions of France have been engrafted, as it were, upon the plain English stock, or style, of dress; and the result is a taste, to our minds, of greater elegance than the style of either country presented alone. One

has improved the other, and shown, in this comparatively unimportant matter, how much nations, by peaceful intercourse, may be benefited in all the arts and elegancies of civilized life.

The bonnet has been already mentioned. In early times, it was of velvet, cloth, and silk. The period when it was first made of straw is not precisely known; but the poet Gay, writing about 1720, speaks of a

—— new straw hat, so trimly lined with green;

whence the straw hat or bonnet is inferred to be upwards of a century old. It was, however, then comparatively rare; for the simple art of platting straws together to make bonnets was only practised, to any considerable extent, about half a century since. It now gives employment to upwards of two hundred thousand females in England. Children are taught to plat in schools, in Bedfordshire, Buckinghamshire, Hertfordshire, and Essex, and in some other counties of England; but Dunstable, in Bedfordshire, produces the best plat, and gives its name to English straw hats of superior quality. This advantage is attributed to the straw at Dunstable growing on a chalky soil: this makes it of a superior colour and greater pliancy than the straw grown upon clayey or sandy soils, which is apt to be discoloured with rust, or too brittle for platting. All British plat is, however, inferior to that brought from Italy, and

called *Leghorn*, from its being exported from that town. The platting is manufactured throughout Tuscany, but is chiefly carried on in Florence, Pisa, the district of Sienna, and the upper part of the vale of Arno, where the best plats are made for straw hats.

Here, at every cottage door, women and children may be seen picking and platting straws; and even in their rural walks they generally continue the easy work of platting. It has been well observed of this employment that "it produces at every step the pleasing appearance of labour united to amusement—of a toil, in which childish play and childish games form children to habits of industry without exhausting their strength or gaiety." It resembles needlework, which has been not inaptly compared with angling—half labour—half pastime; but here the comparison must end, since needlework and platting are useful and profitable pursuits, whilst angling has a very questionable claim for its utility.

This superiority of the Leghorn straw has stimulated our British manufacturers, (as in the case of silk and ribands just mentioned,) not only to import the straw and plat it in this country, but to make numerous experiments on our English grasses, and thus to produce Leghorn plat of a most excellent quality. The high price of labour in this country, compared with that on the Continent, will not, however, enable the British dealer to compete with the

foreign market*. The number of Leghorn hats imported into England increased from 230,000 in the year 1825, to 384,000 in 1828. Fashion then lowered the number one half in the following year; and in 1832, only 60,830 of these hats were brought for use from abroad. Our own straw, silk, and velvet have been substituted as materials for bonnets; and our native manufactures must have been extensively benefited by this change.

We may not improperly notice here three articles, which were formerly, or are now, considered, almost indispensable appurtenances for every well-dressed person; viz. the fan of the ladies; the walking cane; and the umbrella; the latter carried by both sexes.

Fans, in the Middle Ages, were made of peacock's feathers, a stick with branches, and gilt handles, with silk stripes. Sometimes they were made of ostrich feathers, set in gold, silver, or ivory handles, curiously wrought: one of the age of Elizabeth cost forty pounds. The fashion is said to have been introduced from Italy†, in

* Such is the cheapness of labour upon the Continent, in comparison with its rate in England, that the best Hertfordshire straw has actually been sent to Switzerland, platted in that country, and returned to England, where, notwithstanding the import duty of seventeen shillings per pound, it can be sold at one quarter less price than plat made at home.—*Transactions of the Society of Arts.*

† Shakspeare has not forgotten the fan in *Romeo and Juliet*, the scenes of which are laid in Verona and Man-

the time of Henry VIII. if not earlier; and young *gentlemen* used them, some accounts say on horseback, in the sixteenth and seventeenth centuries. Servants carried fans, when ladies walked out: the ostrich feathers were often dyed sky-blue, and looking-glasses were set in the broad part, above the handle. Besides these feathered fans, there were some flatter, like screens, or modern fans; and others resembled powder puffs, and were made of straw or silk, for fire-screens. Coryate, who travelled in 1611, says that fans in Italy were carried both by men and women, and that they were made of a painted piece of paper, and a little wooden handle. The paper, which was fastened to the top, he tells us, in this quaint style, was adorned on both sides with a picture of love affairs, or a view of a city, with a description: the best of them were bought for a groat. We gather from Evelyn that our modern paper fans were introduced by the Jesuits from Japan and China, where they are ensigns of rank. About a century since, the fan was in high fashion, as appears from the following lines by the polished Gay:

The fan shall flutter in all female hands,
And various fashions learn from various lands.
For this shall elephants their ivory shed,
And polished sticks the waving engines spread:

tua. Thus, "*Nurse*. My fan, Peter. *Mercutio*. Pr'ythee, do, good Peter, to hide her face; for her fan's the fairer of the two." Again, the custom of carrying the fan before a female: "*Nurse*. Peter, take my fan, and go before."

His clouded mail the tortoise shall resign,
 And round the rivet pearly circles shine.
 On this shall Indians all their art employ,
 And with bright colours stain the gaudy toy,
 Their pains shall here in wildest fancies flow;
 Their dress, their customs, their religion show.

* * * * *

The peeping fan in modern times shall rise,
 Through which unseen the female ogle flies;
 This shall in temples the shy maid conceal,
 And shelter love beneath devotion's veil.
 Gay France shall make the fan her artist's care,
 And with the costly trinket arm the fair.

The fan of these times, when made of paper, was from a foot to eighteen inches in length: it would be cumbrous, indeed, at the present day, when the small pierced ivory pocket fan, usually brought from India, is the form of this elegant article of fashion. In northern countries, the use of the fan may be restricted by custom to females; but, in warmer climates, its employment by men is not a caprice of luxury. Throughout the East, personages appoint slaves to fan them; and, in the burning clime of Africa, the suite of every petty prince has its fan-bearers. The late Richard Lander tells us that among the few luxuries which he enjoyed during his perilous journey, was the use of the fan: when fatigued, his attendant would bathe his temples with lime-juice, and after washing his feet, either sing or fan him to sleep.

Walking-sticks, or tuck sticks, with blades in them, were used by the Anglo-Saxons. They were sometimes made of ash, and were tipped

by a cross piece of horn or amber, seemingly imitated from the crutched sticks of the friars, (whence Crutched Friars, London,) and by them borrowed from St. Anthony. In the eleventh century, the French ladies had a light cane, the head of which commonly represented a bird. In later times, British ladies walked with gold mounted canes nearly as tall as themselves; a custom which disappeared with the last century.

As walking-sticks were the distinctive attributes of the philosophers of Greece and Rome, so we also find them borne by learned men of our own country. A tall cane, said to have belonged to the poet Chaucer, is preserved to this day; Wickliffe, the Reformer, is painted with a similar walking-stick; and, in an accredited portrait of an English witch, she is made to walk with a staff reaching to her chin. The physician's cane will be remembered by many readers: it was, in the last century, his emblem of gravity, which men often mistake for wisdom; although, Shaftesbury thought gravity "the very essence of imposture." The canes of several celebrated physicians are preserved in the college at Pall Mall East; and one of the latest who bore a golden-headed cane was the late Dr. Baillie, a learned man and an ornament to his profession. In these days of universal education, such an appurtenance would be regarded more as a sign of the folly of the bearer than a symbol of his wisdom: the carrying of the cane is a relic of olden times, which has been sensibly

discontinued; for men have now learned that wisdom is neither in the wig, nor in the cane; nor does it require any external trappings to ensure respect. The cane of the footman is almost the only trace of this custom; for the short walking-stick is altogether another fashion.

Umbrellas are of great antiquity; although they have scarcely been used in England sixty years. Among the Greeks, the umbrella was a mark of elevated rank, and one is seen on the Hamilton vases, in the hands of a princess. We find it figured upon the ruins of Persepolis, the age of which is lost in antiquity. The Romans used it, especially at the theatre, to keep off the sun; for their playhouses had no roofs, and the performances were in the day-time. Notwithstanding this antiquity, Coryate, the old traveller, describes the umbrellas of Italy as rarities—"made of leather, something answerable to the form of a little canopy, and hooped in the inside with divers little wooden hoops, that extend the umbrella in a pretty large compass. They are used especially by *horsemen*, who carry them in their hands when they ride, fastening the end of the handle upon their thighs." These and other umbrellas are only described for keeping off the sun, a circumstance which may be explained by the comparative scarcity of rain in the countries wherein they were used. It might, however, have been expected that the frequency of rain in our island would have rendered the umbrella a very acceptable introduce-

tion from the Continent. The reverse happened; and, a century and a half subsequent to Coryate's time, or about 1768, when umbrellas were first used in England, they were violently ridiculed by the vulgar; the first man who carried an umbrella in the streets of London was hooted for his folly; and few but the macaronis of the day, as the dandies were then called, would venture to display an umbrella, which was universally considered as a mark of effeminacy. About the same time coffee-houses were first established in the metropolis; and one of their earliest accommodations was to keep a single umbrella, to be lent, as a coach or chair, in a heavy shower.

The *Female Tatler* advertises—"The young gentlemen belonging to the Custom House, who, in fear of rain, borrowed the umbrella from Wilks's coffee-house, shall the next time be welcome to the maid's *pattens*." As late as in 1778, one John Macdonald, a footman, who has written his own life, informs us that, when "he used a fine silk umbrella which he had brought from Spain, the people called out, 'Frenchman! why don't you get a coach?' At this time, there were no umbrellas worn in London, except in noblemen's and gentlemen's houses, where there was a large one hung in the hall, to hold over a lady or gentleman, if it rained between the door and their carriage." Much of this clamour was raised by the hackney-coachmen and chairmen, who profited by an ill wind and rain, and who feared the umbrella would supersede the coach or chair;

but the coachmen had been similarly assailed by the watermen, upon the introduction of hackney-coaches; so manifold are the obstacles of self-interest to every step of public convenience. This footman, however, according to his own report, was a sensible man; for, he adds that he persisted in carrying his umbrella for three months, till the people took no further notice of the novelty. Foreigners began to use their umbrellas: then the English; and the making of umbrellas soon became a great trade in London. Their use has much increased of late years, and materially benefited our silk market; and, we doubt whether a Frenchman carries his *parapluie* with greater regularity than an Englishman does his umbrella. The improved manufacture of umbrellas has had some share in this change; for those of the last century were short, unsightly things, and did not combine the advantages of shelter and a walking-stick. Here and there a hater of umbrellas may be met; and, we chance to know a veteran stickler*, who would rather get wet in a heavy shower, than carry an umbrella, or ride in a hackney-coach; though the reader may say he has not gathered wisdom with years.

* Born before either umbrellas or hackney-coaches became common in England.

DOMESTIC SUPERSTITIONS.

“ ’Tis a history
 Handed from ages down ; a nurse’s tale,
 Which children open ey’d and mouth’d devour ;
 And thus as garrulous ignorance relates
 We learn it and believe.”

AN old writer says, “ superstition is the greatest burthen in the world ;” and, of the truth of this remark you must have been sensible from your earliest childhood. It would occupy more space than can here be spared, to tell you in how many instances men are superstitious, in their course from childhood to death ; and how liable the best and wisest of men have been to believe astrology, in good and bad luck, in omens and charms, in ghosts, dreams, and witchcraft ; and in the power of one person, or the occurrence of certain events, to foretell the happening of other events ; for, in this belief consists *superstition*. This prediction, or the power of foretelling events, is, probably, as old as the world : for, it has been well observed, that “ the belief, that some human beings could attain the power of inflicting ills on their fellow creatures, and of controlling the operations of nature, is one of the highest antiquity*.”

Of these bewildering fancies, that “ overcome us like a summer cloud,” we shall not attempt

* History of the Anglo Saxons. By Sharon Turner.
 iii. 130.

an enumeration; but content ourselves by explaining away a few of the erroneous notions that were, for ages, common in every house, and that still linger about the hearths and fire-sides in distant parts of the country, whither the effects of education have not been extended, as in cities and large towns. To many persons into whose hands the present work may fall, this exposure of errors, already, to a great extent, disbelieved, may appear unnecessary; but, it must be remembered, that although certain superstitions, as they are called, are no longer so implicitly credited as they were in olden times, those who discredit them, do so, as their ancestors believed them, upon common report; whereas by a little exercise of thought, they may show reason for their disbelief. That education has done much in correcting these errors cannot be denied; and that it will eventually root them out altogether, may reasonably be hoped. In the meantime, it must be allowed that superstition is natural to man: for example, children still fear to go in the dark, but boys and girls no longer tremble at passing a churchyard, as did the youth of the last century. This change has been wrought by the diffusion of education, the prime business of which is to correct and guide nature, and to teach men their duty toward God and good will toward men; and the means by which they may raise themselves to honourable distinction in the world; which are the ends of religion and morality.

There are, even in public history, many testimonies of the fondness of the English people for superstitious observances; and it is our present purpose to relate a few of these traits in our olden national character, with such an exposition of their errors as may strengthen the mind of the reader against the fond fears which were entertained by his forefathers.

Astrology, or the foretelling of events by the appearances of the heavens, was common among the ancient Britons. Yet they did not derive their system* of astrology from the Druids, as might be suspected; but, from the Arabians, in Spain. With the old Britons, nothing momentous was done without astrology; and their calendars even name fit days for "combing the hair," and "courting or marrying widows;" as almanacs of the present year attest. Indeed, these publications may be considered as founded upon astrological speculations, as they relate to the weather and predictions of events: for, the divisions of astrology were into *natural* and *judicial*. The former professed to foretell changes of the weather, as cold, heat, rain, wind, &c. The latter undertook to predict the characters and fortunes of individuals and public bodies, as is done in the hieroglyphic picture of Moore's Almanack to this day*. We must not, however,

* The largest impressions of any single book, perhaps, ever sold, were those of Moore's Almanack, a proof of the prevalence of superstition. For many years, during the late wars, when political excitement was excessive, the

suppose that the passion for astrology prevailed only among the common people; for, it was cherished among persons of the highest rank and greatest learning. All our early kings, and many of our earls and great barons, had their astrologers, who resided in their families, and were consulted by them in all undertakings of great importance. The great man kept them to cast the *horoscopes** of his children, discover the success of his designs, or the public events that were to happen. Their predictions were couched in very general and artful terms; so that whether they came true or failed, the astrologer was rarely to blame. Their grand motto, or maxim, was, "The stars govern men, but God governs the stars;" and, by associating the sacred name with their pretensions, they deluded thousands. It should, however, not be forgotten that astrology, though ridiculous and delusive in itself, hath been the best friend of the excellent and useful

Stationers' Company sold from 420,000 to 480,000 of Moore's Astrological Prophesying Almanack. About fifty years since, the Company resolved no longer to administer to this gross credulity, and, for two or three years, omitted the predictions, when the sale fell off one half; while a prognosticator, one Wright, of Eaton, near Woolstrobe, published another almanack, and sold 50,000 or 60,000. To save their property, the Company engaged one Andrews, of Royston, also a native of Woolstrobe, to predict for them, and their sale rose as above.—*Million of Facts*. The sale has since considerably decreased. (See page 108.)

* By a horoscope is represented the configuration of the planets at the hour of birth.

science of astronomy ; thus, out of much evil, producing great good.

In the reign of Queen Mary, predictions were received with reverential awe, and the conjunctions and oppositions of the planets were believed to influence the affairs of the world. Queen Elizabeth, also, lent her ear to these follies, and her majesty is known to have consulted Dr. Dee, a famous mathematician and reputed conjurer, and, probably, an astrologer too. Lilly, the most celebrated English astrologer, received large sums of money as fees from Charles I. to tell the king in what quarter of the nation he might be most safe, after he should have effected his escape, and where he might conceal himself until he chose to be discovered ; thus, when the king was prisoner in Carisbrook Castle, an astrologer was consulted what hour would be most favourable to an escape. The mystery was ridiculed by men of talent ; and much of the satire in *Hudibras* is levelled at the predictions of astrology.

Partridge, under whose name an almanack is still published, was one of the last of the English astrologers. He was physician to Charles II. and William and Mary. He was severely bantered by Swift, but he was not the impostor which Swift would make him appear*. There

* Some curious facts are recorded with regard to the delusions which astrologers have practised on themselves, and the stratagems which they have contrived to maintain their credit among their dupes. Cardan,

are astrologers, too, at the moment we are writing; though they seldom make open practice of their faith, lest they should be laughed at as mistaken men. Nevertheless, they publish almanacs pretending to prophesy events; but these must be considered as matters of business and profit, rather than as proofs of the devotion of the almanac-makers to their mystery.

Gipsies must be considered as mere pretenders to astrology, for although they talk of telling fortunes "by the stars," not one in a thousand of the persons called gipsies knows one star from another. Of these singular people, more time and labour have been expended than their history merits; and, after many years' dispute as to *what people they are*, it seems to be conclusive that they are of Indian origin; although the name

who dealt very extensively in horoscopes, was seldom fortunate in his conjectures; but, in one instance, he secured himself against being detected in a mistake. Having foretold the day of his own death, he abstained from food, we are told, till he died of hunger, that he might not falsify his own prediction. A similar story is told of Burton, the author of the *Anatomy of Melancholy*.—"Partridge," says an acute and original thinker and writer, "believed sincerely that the stars were indices of fate, and he wrote and acted in that belief, however much he may have been deceived by appearances. He found, as all students in astrology find, that every horoscope enabled him to foretell a certain number of events; and, if his prognostics failed in some cases, he ascribed the failure to no defect of his celestial intelligences, but to the errors or shortsightedness of his art."—*Sir R. Phillips's Walk from London to Kew*. Partridge and other astrologers were not, therefore, impostors, as they are often described by the hasty, or the ignorant.

has led to the general supposition that they were Egyptians. They exist at this moment in thousands in all the countries of Europe, and a large portion of Asia; in parts of Africa, but not in America; and it is calculated that there are thus five million gipsies scattered over three quarters of the globe. In England, they are still numerous, but are only found in retired places, seldom coming into towns, except in small companies of two or three persons: but, they are often seen at fairs and races; for, upon such occasions, the unwary flock to them as oracles. It seems probable that gipsies once possessed a language of their own; and Sir Joseph Banks is known to have paid a gipsy a guinea for telling him twenty words of the gipsy language. But gipsies are by no means so numerous as is commonly believed: for the term gipsies is erroneously applied to all wanderers, as travelling tinkers and musicians, makers of wooden spoons, ladles, &c.; though, in Hungary, these are common employments of gipsies. In England, they were once denounced by law with sanguinary cruelty; and Sir Matthew Hale tells us, that at one Suffolk assize, no less than thirteen gipsies were *executed* for remaining more than one month in the country. This took place before the Reformation; and the law has since been repealed.

We are unable to determine the cause, but there are fewer gipsies in England than in any other country of Europe. They still pretend to understand *palmistry*, or telling fortunes by the

lines in the hand ; but they have nearly degenerated into common beggars, or taken to a trade, or business, for a livelihood. The laws are too well executed to allow them to live by stealing, as of old, when forests and unenclosed places were less rare than at present ; and, moreover, the spread of knowledge among all classes has rendered their pretended arts of little benefit to them, at least, by no means enough to procure them subsistence. They will still “ tell the ladies what their lovers hire them to tell them—and the gentlemen what the ladies request them to tell them ;” but they rarely get five or six guineas from a newly married couple, as they did of old, when also they never wanted a shilling or a meal as they passed the houses of their dupes.

Poets have embellished the life of the gipsy with beautiful effect, and have given them a kind of romantic attraction which may have saved them from many an angry rebuke. A living bard has touched the gipsy life with as much fidelity as poetical sweetness :

Down by yon hazel copse, at evening, blaz'd
The gipsy's faggot—there we stood and gaz'd ;
Gaz'd on her sun-burnt face, with silent awe,
Her tatter'd mantle, and her hood of straw ;
Her moving lips, her cauldron brimming o'er
The drowsy brood that on her back she bore,
Imps in the barn, with mousing owlet bred,
From rifled roost at nightly revel fed ;
Whose dark eyes flash'd thro' locks of blackest shade,
When in the breeze the distant watch-dog bay'd :

And heroes fled the Sibyl's mutter'd call,
Where elfin prowess scal'd the orchard wall.
As o'er my palm the silver piece she drew,
And traced the line of life with searching view,
How throb'd my fluttering pulse with hopes and fears,
To learn the colour of my future years*.

Yet gipsies have not escaped the satirist, as in these lines :

Gipsies, who every ill can cure,
Except the ill of being poor,
Who charms 'gainst love and agues sell,
Who can in hen-roost set a spell,
Prepar'd by arts, to them best known,
To catch all feet except their own ;
Who as to fortune can unlock it,
As easily as pick a pocket. *Churchill.*

The moon had formerly great influence in the creed of popular superstition. Not fifty years since, the almanacs told us to kill hogs when the moon was increasing, and the bacon would prove the better in boiling. Certain medicines were to be taken when the moon was in certain signs ; seed was to be sown in her increase ; at her full, people said " It's a fine moon, God bless her ;" women courtseyed to the new moon ; and if persons repeated a short address at the first appearance of the new moon, they might go to bed, and dream of the persons destined to be their future husband or wife. Of course, these observances are no longer current ; but the connexion of the moon with the weather is more

* *Pleasures of Memory.* By S. Rogers, Esq. i. 107.

regarded. Thus, in Scotland and elsewhere, if the moon lies on her back, or when her horns are pointed towards the zenith, it is a presage of bad weather; as it is when the new moon appears with the old moon in her arms, or, in other words, when that part of the moon which is covered with the earth is seen through it. In an old song, before the reign of James III. of Scotland, is the following stanza:

Late, late yestreen, I saw the new moone
Wi the auld moone in her arme:
And I feir, I feir, my deir master,
That we will come to harme.

A hazy circle round the moon foretells rain: if at some distance round, the rain will be delayed for some time; if close, it may be expected soon. In this last prognostic, there is show of reason; for, as the late Sir Humphry Davy observed, the circle is produced by precipitated water in the atmosphere, and naturally enough indicates the approach of rain*. Let us not forget that moonlight is more mysterious than darkness itself. It may here be observed, that of the influence of the planets and the moon in producing madness—notwithstanding the name of lunatics, (from *luna*, moon), no proof whatever exists. Yet, physicians of eminence, Mead even, have said, “the ravings of mad people kept lunar periods, accompanied by epileptic fits.” When the paroxysms of mad people do

* See *Salmonia*; or, *Days of Fly-fishing*.

occur at the full of the moon, Dr. Burrowes inclines to explain the matter thus: "Maniacs are, in general, light sleepers; therefore, like the dog which bays the moon, and many other animals, remarked as being always uneasy when it is at the full, they are disturbed by the flitting shadows of clouds, which are reflected on the earth, and surrounding objects. Thus, the lunatic converts shadows into images of terror; and equally with all 'whom reason lights not,' is filled with alarm, and becomes distressed and noisy." The moon, apparently, is equally innocent of the thousand things ascribed to her.

The *will-o'-the-wisp*, which has frightened many a simple-minded rustic, is the gas which rises from stagnant waters and marshy grounds, and is not a whit more wonderful than the gas he may see burning in the streets of the next large town; except that the will-o'-the-wisp rises of itself, but man obtains or makes the gas from coal, by half-burning it.

Belief in dreams is still fostered by printed books, which affect to decide the fate of the dreamer with as much precision as did the gipsy or living oracle. Physicians are, perhaps, the only persons who have furnished any remarkable explanation of dreaming, or the imperfect unregulated thoughts of disordered sleep. Dr. Abercrombie, of Edinburgh, has even arranged dreams into four classes, and traced many of them to the state of the health of the dreamer, as a disordered stomach producing frightful dreams, &c.; but,

in most cases, the incidents of the dream are traceable in the incidents of the day, or in those arising out of them; and one of the oldest explanations of dreams is, that what men study and ponder in the day-time, the same they dream on at night. The coincidence of dreams with what afterwards happens is thought of much importance; the dreamer forgetting that the half, or more than half of such events *must happen* by the averages of chances: if a dream is fulfilled, we hear of it from the dreamer, but if not fulfilled, it is passed over; and let any one accustomed to dream consider the proportion of dreams fulfilled to those not fulfilled, and he will think the whole matter by no means extraordinary, or worthy of confidence.

Dreams have not obtained such belief as may be thought by their dupes; for they care but to listen to those who will encourage their delusion. William Rufus is said to have been warned of his death on the morning of the day upon which he was killed; and his reply intimates that the English paid more attention to dreams than the Normans; the king saying, "Do you imagine that I am an Englishman, to be frightened by a dream, or the sneezing of an old woman?" A play-writer of the time of Queen Elizabeth says, "Dreames are but dotings, which come either by things we see in the day, or meates that we eate," and these few words embody nearly all that have been reasonably urged in explanation of dreams. Bishop Hall speaks still plainer: for,

he says, of the superstitious man, "There is no dream of his without an interpretation, without a prediction, and, if the event answer not his exposition, he expounds it according to the event."

Shakspeare's Queen Mab, in *Romeo and Juliet*, is fine ridicule of dreaming; but, elsewhere, the dramatist makes milder mention of dreams, as in the *Merchant of Venice*, where Shylock says:

There is some ill a brewing towards my rest,
For I did dream of money-bags to-night.

It would be idle to pursue this subject further, or to attempt to explain why in dreaming, the loss of a tooth denotes the loss of a friend; the loss of a rib, the death of a wife; a garden or rushes, or the salutation of a dead friend, one's own death; eggs or fire, anger; gold, good luck; silver, ill; or the very sage notion "that it is a very ill sign to be melancholy;" to weep in sleep, joy; to see one's face in water, or to see the dead, long life; to handle lead, to see a hare, death; to dream of chickens and birds, ill luck, &c. These are fixed in the calendar of superstition; the evils of which are fast working their own cure.

Ghosts and apparitions are likewise vanishing in the matin of reason. Before the world was enlightened by learning and philosophy, our forefathers looked upon nature with more reverence and horror, and loved to astonish themselves

with the apprehensions of all kinds of prodigies. There was not a village in England that had not a ghost in it. The churchyards were all haunted. Every common had a circle of fairies belonging to it, and there was scarcely a shepherd to be met with who had not seen a spirit. Indeed, the silent and solitary employment of tending sheep would lead many a shepherd into habits of fear; and there might likewise be features in the country itself to foster his credulity; as, in barrows, or high mounds of earth, now known to be burial-places of our ancestors; dells with remarkable echoes; and blasted heaths, the desert face of which presents no object, save a withered or stunted tree, whereon the mind of the shepherd could rest; for, unlike the man of sentiment, he could not hang a thought upon every thorn.

In truth, the shepherd's life abounds with excitements to fear, few of which are more striking than the dark green patches of grass called *fairy rings*. These appearances were long believed to be caused by moles; then by fungi, or toadstools; but more recently, they have been explained as the effects of lightning, which, striking the earth, scorches the ground in a ring, and destroys the grass, leaving the centre untouched; the consequence of which is, that the first year the ring appears bare and brown, but the second year the grass resprings with highly increased vigour and verdure, together with the fungi, or dormant seeds of the preceding year; so that

fungi are the effects, and not the cause, of fairy rings*. In ages long past, fairies were believed to dance within these rings: for, the fairies were the queens of olden mysteries, and with "the devil" shared the ownership of any object which puzzled the common people. Thus, tall stones, which have been set up as memorials of the living or dead, whose names have been lost, are sometimes called "Devil's Arrows;" and wide chasms, or natural bridges in terrific situations, are referred to the same source; as witness, the "Devil's Dyke," near Brighton, and the "Devil's Bridge," in Wales and in Switzerland. Earthquakes and volcanoes, or other mighty workings of nature, may have caused these extraordinary appearances; and, as we know comparatively little of these causes by the study of geology, in this age of philosophy, it is not unreasonable that the ignorance of previous generations should have ascribed to infernal agency what they could not otherwise explain; so that the devil and giants enjoy almost exclusive possession of the world of the wonderful.

The origin of ghost stories may be told in a few words. The cheat is begun by nurses with stories of bug-bears, to frighten fractious children into silence, and thus, as "the boy's the father of the man," these terrors grow with his growth, and he becomes a timid man. Sometimes these

* This ingenious conclusion is from the pen of Mr. J. F. M. Dovaston, in the *Magazine of Natural History*, 1833.

stories are invented to drive persons from frequenting certain neighbourhoods, so that cunning fellows may carry on some unlawful business there : smugglers have profited in this way, and been left to their traffic in the silence and darkness of the night. Then a story originates in some gloomy and perverted notions of religion, as in the narrative of Mrs. Veal, prefixed to Drelincourt's work on Death ; which was printed with the book to make it *sell*. Again, it is possible to talk of objects until they are seen in what is called " the mind's eye." It has been shown that spectral illusions are nothing more than ideas, or the recollected images of the mind, which, during illness, have been rendered stronger ; and, it has been proved, that the mind's eye is also the body's eye.

Stories of apparitions have been much fostered by wise men, and good as well as wicked men. In the latter, they may be the qualms of conscience, as in the case of Lord Lyttleton, who dreamed of his own death not long before it happened. Again, infidels are in some cases the most credulous men. Lord Herbert, who advocated deism, believed he had a vision ordering him to write against revelation ; and Hobbes, who denied, or affected to deny, the Divine existence, was childishly afraid of spectres, and would not remain in a house alone. He was a clever man, but could never bear to hear of death ; and his last expression was, " I shall be glad to find a hole to creep out of the world.at."

How truly Hobbes realized Lord Bacon's saying, that "men fear death as children fear to go in the dark." Yet good men have also believed in apparitions; and without going far beyond our own age, we may mention an instance in Dr. Johnson, whose writings have done so much in aid of virtue and morality; and Mr. Southey, in every respect worthy of being named with Johnson, believes in apparitions, and has recorded his belief. To his pen are we indebted for the touching ballad of "Mary the Maid of the Inn," the whole interest of which turns upon belief in ghost stories. But Swift, who spared none of the follies of mankind, although he himself had many weaknesses, has attempted to demolish all belief in apparitions, by observing that "one argument to prove that the common relations of ghosts and spectres are generally false, may be drawn from the opinion held, that *spirits are never seen by more than one person at a time*; that is to say, it seldom happens to above one person in a company to be possessed with any high degree of spleen or melancholy."

Omens and charms were so numerous as to exercise the memories of those who believed in them: yet, the common use of many articles for very different purposes to those for which they were originally employed, proves the decline of these absurdities. The coral and bells suspended round the necks of infants, to aid the cutting of teeth, will furnish an example: since coral was formerly used as a charm for witchcraft, and bells were employed to drive away evil spirits. Amulets

were also worn as charms against witchcraft; though it may astonish many a fond mother to hear that the wearing of coral and amulets is but a relic of olden credulity.

The silly superstition of the child's caul is hardly worn out. The caul is a kind of skin which is attached to some children when they are born. This is thought a good omen to the child itself, and the vulgar opinion is, that whoever obtains it by purchase will be fortunate, and escape dangers. Hence, cauls are sometimes advertised in newspapers* for sale, especially to persons going to sea, to save them from drowning; and the price of one varies from ten to twenty guineas. It was once customary to say "God bless you" when a person sneezed: this is as old as ancient Greece; for sneezing was considered as a crisis of the plague at Athens, and the hope that, when it was attained, the patient had a chance of recovery. Salt falling is of equal antiquity, and is said to proceed from the opinion that salt was incorruptible, wherefore it was made the symbol of friendship; and if it fell, usually, the persons between whom it happened, thought their friendship would not be of long duration: but there are other explanations of this superstition. To break a looking-glass has been accounted unlucky, from the looking-glass having been formerly used in divinations by magicians. A blazing fire is a casket of omens; as purses, coffins, swords, guns, bags

* A child's caul for sale. Address, post paid, to A. B. Post Office, Colchester, Essex.—*Times*, Sept. 9, 1834.

of money, &c., the believers in such matters forgetting that coal which cakes considerably will make all kinds of forms in abundance. Gay ridicules these omens :—

Alas! you know the cause too well!
The salt is spilt, to me it fell;
Then to contribute to my loss,
My knife and fork were laid across;
On Friday, too, the day I dread!
Would I were safe at home in bed!
Last night (I vow to Heaven 'tis true,)
Bounce from the fire a coffin flew.
Next post some fatal news shall tell!
God send my Cornish friends be well!

Certain omens or warnings of death were peculiar to particular families. Thus, a white-breasted bird was believed an omen of death to a family in Devonshire, from such a bird fluttering about the death-beds of five or six members of the family. A strange superstition is related of the Lambtons of Durham, not one of whom is said to have died in his bed; the mystery of which is traced to the legend of a prophecy against one of the heirs for killing a worm or eft, (which grew to be the terror of the whole country,) and then disobeying a witch who had given him the power to slay the monster.

The idea of charming away warts is, we know, ridiculed by many persons, who are ignorant of the cause. Dr. Burrows considers this charming to be the result of the action of the mind upon the body; and he attributes to the same cause the rapid change of the hair to white: for the

very temperature of the body is changed—as desire heats, fear and aversion cool.

Prognostications of the weather have been incidentally noticed. They are very numerous ; for all men are not content with the shepherd's philosophy, " that the property of rain is to wet, and fire to burn : that good pasture makes fat sheep, and that a great cause of the night is lack of the sun*." It appears, however, that the lower animals are as versed in signs of the weather as man himself ; for every naturalist, sportsman, or admirer of nature has allowed that all animals, from the insect to the most powerful quadruped, has a presentiment of the changes of the weather, before any barometer, thermometer, or other meteorological instrument has indicated the least variation in the atmosphere. We have not space to enumerate these indications, and they can only be certified by very nice observers of the weather. Still there is one example fami-

* The shepherd's old proverb is often correct :

A rainbow in the morning
Is the shepherd's warning :
A rainbow at night
Is the shepherd's delight :

and the explanation is as follows : a rainbow can only occur when the clouds containing the rain are opposite to the sun ; now, in the evening the rainbow is in the east, and in the morning in the west ; and, as our heavy rains in this climate are usually brought by the westerly wind, a rainbow in the west indicates that the bad weather is on the road, by the wind, to us ; whereas, the rainbow in the east proves that the rain in those clouds is passing from us.

liar to every fireside; we mean the cat licking or washing her face being a sign of rain. This is explained by the peculiar state of the atmosphere before rain affecting the skin of the cat, and that washing is her mode of relief; but, whether this happens *only* before rain, must be left for nice observers to determine. It is, however, certain, that the damp of the atmosphere affects the hairs of the fur of the cat, which have a delicate perception of touch.

The superstitious adoration of *wells and fountains* was common in this country until the Reformation. The Romans, from whom we derived the custom, would not allow any person to swim near the head of the stream, as the body was supposed to pollute consecrated waters. The wells of England were of similar sanctity, and to their waters were attributed miraculous effects. Nor was the well itself often dug without the superstitious aid of the divining rod, to find the water. This was a forked hazel twig, which it was believed would turn round as the person who held it approached the spring.

Thunder and lightning have been fruitful sources of superstitious terror. The ancients considered lightning as a visible manifestation of divine wrath: hence, whatever was struck with it was considered as accursed, and separated from human uses. The corpse of the person struck by lightning was never moved from its place: where it fell, it lay, and, with every thing pertaining to it, was covered with earth, and

encircled by a rail or mound. In some parts of the East it is considered a mark of divine favour to be struck with lightning. In England, during storms, bells were rung, and the aid of St. Barbara was invoked, in abbeys, to drive away thunder and lightning. "The thunder has soured the beer," is a common expression, which is often founded in error; for, if the atmosphere be heavy, without thunder, beer is apt to become suddenly sour. Although the effect is so common, the cause is but imperfectly understood; for the suddenness with which beer even in corked bottles turns sour has not been accounted for. In Herefordshire, it was customary to place a piece of iron upon the barrel to keep the beer from souring.

Lucky days were common among the heathen ancients, who had their white or lucky, and black or unlucky, days; from the latter originated the Black Monday of schooldom; and even the great Lord Burleigh counselled his son not to begin any business upon three Mondays of the year, which his lordship pointed out. Grafton, the chronicler, made a list of unlucky and very unlucky days, according to astrologers. These observances can be traced later in Scotland than elsewhere; for, in some parts, a few years since, illness was expected to be more severe on Sunday than other days, and if easier on Sunday a relapse was feared; the fourteenth of May, and the day on which it fell, were unlucky throughout the year; and Sir Walter Scott tells

us that the Scottish, even of the better rank, to this day, avoid marriage in May. But Friday was a concentration of ill luck, we incline to think, from the crucifixion of our Saviour on a Friday—a day of fear, trembling, of darkness and earthquakes. Neither is this custom of unlucky Friday peculiar to ourselves; for the French have an unfortunate day, and that is Friday.

Superstitions relative to animals were formerly very numerous. Swine were believed to see the wind; a traveller meeting a sow and pigs was considered lucky, but the contrary, if they crossed the road; and the only way to escape the ill luck was to ride round about the swine. The foot of a hare was carried in the pocket as a preventive of rheumatic disorders. “In moonlight nights dogs, as the emblems of vigilance, are said to be more than usually watchful, and to ‘bay the moon:’ they are also supposed to have a sense of the odour of the dissolution of man, and to howl before the death of one of the family. The canicular or dog days are so called, not because dogs are, at that season, apt to run mad, but from the heliacal rising of Sirius, or the dog-star, as typical of the season of the greatest heat, or wane of the summer. The hair of a dog, when burnt, was formerly prescribed as an antidote against the effects of intoxication: hence a man too much excited by drink at night, is recommended to take a hair of the same dog the next morning, as a means of gradually counteracting

his state of debility*.” The hedge-hog was believed to bite and suck the udders of cows, an absurdity contradicted by the smallness of its mouth. The beating of the death-watch was believed to prognosticate the death of some one of the family in whose house it was heard. This noise proceeds from the insect beating on hard substances with the shield, or fore part of its head. It is heard principally in old houses, and the noise is the call of the insects to each other†. This, however, must not be confounded with a smaller insect, which makes a ticking noise like a watch, and is found in decayed furniture, books, &c. The house-cricket is by some considered lucky, by others an unlucky inmate of a house. “In Dumfriesshire,” says Sir W. Jardine, “it is a common superstition that if crickets forsake a house which they have long inhabited, some evil will befall the family; generally, the death of some member is portended. In like manner, the presence or return of this cheerful little insect is lucky, and portends some good to the family.”

* *Origines Zoologicae*. By Dr. Turton. In the *Magazine of Natural History*.

† Sir Thomas Browne says, the man “who could eradicate this error from the minds of the people, might prevent the fearful passions of the heart, and many cold sweats taking place in grandmothers and nurses.” Gay, in a Pastoral Dirge, says :

The wether's bell
Before the drooping flock toll'd forth her knell :
The solemn deathwatch clicked the hour she died.

Snails were once consulted in love divinations; and, if a maiden put a snail upon the ashes on the hearth, it was said to crawl in such a direction as to represent the initials of her fond lover's name. Some Catholics, in consequence of the John Dory having a dark spot, like a finger mark, on each side of the head, believe this, and not the haddock, to have been the fish, from which the Apostle Peter took the tribute money, by order of our Saviour. Certain species of petrified *echini*, or sea-eggs, are called by the ignorant peasantry of Norfolk fairy loaves, and to take them, when found, is unlucky.

The screech-owl was not only believed to foretell death by its cry, but to suck the blood of children. The raven was also a bird of evil omen, the indicator of misfortunes and death. In the north of England, one magpie flying alone is an ill omen; two together, a fortunate one; three forebode a funeral, and four a wedding; or, when on a journey, to meet two magpies portends a wedding; three, a successful journey; four, unexpected good news; and five, that the person will soon be in company with the great. To kill a magpie indicates or brings down some terrible misfortune.

In Gloucestershire, is a foolish superstition regarding birds' eggs: "the boys may take them unrestrained, but their mothers so dislike them being kept in the house, that they usually break them; their presence may be tolerated for a few days, but by the ensuing Sunday they are fre-

quently destroyed, under the idea that they bring bad luck, or prevent the coming of good fortune, as if in some way offensive to the domestic deity of the hearth*."

Plants, trees, and flowers were used in many superstitious observances by our forefathers. The oak, as monarch of the woods, was foremost, and, to fell this tree was accounted fatal. In corroboration, it is recorded that some persons cutting mistletoe from the Vicar's Oak at Norwood, they proved unfortunate after it, for one fell lame, and others lost an eye; and a man who cut this tree down soon after broke his leg. One of the earls of Winchelsea, also, having felled a curious grove of oaks, soon after found his countess dead in her bed suddenly, and his eldest son was killed at sea by a cannon ball. When we recollect that the oak was the sacred tree of the Druids, and its mistletoe in their rites, we shall scarcely be surprised at the importance attached to the tree and its parasite, through many centuries. There were also gospel, apostle, and evangelist oaks.

The withering of bay trees was, according to Shakspeare, reckoned a death omen. Thus, in Richard II.

'Tis thought the king is dead; we will not stay,
The bay trees in our country are all wither'd.

The bay was also a defensature from lightning; and, if houseleek were grown upon a roof, it was

* Journal of a Naturalist, 1829.

believed that the house would never be stricken with lightning. It was believed that if a fir tree were touched, withered, or burned with lightning, its owner would soon die. The yew tree will be remembered as an almost invariable gloomy tenant of our churchyards. Parnell calls it

The yew

Bathing a charnel-house with dew.

Blair apostrophises it :

Cheerless, unsocial plant, that loves to dwell
'Midst skulls and coffins, epitaphs and worms.

In Shakspeare's Twelfth Night, we read

My shroud of white, all stuck with yew.

Again, in a song, by Beaumont and Fletcher, 1619 :

Lay a garland on my hearse,
Of the dismal yew ;
Maidens, willow branches bear :
Say, I died true :
My love was false, but I was firm
From my hour of birth :
Upon my buried body lie
Lightly, gentle earth.

And, not many years since, sprigs and boughs of yew trees were strewn on graves at rustic funerals.

Superstitious use was also made of the rose : for it was believed that if a maiden gathered a rose upon Midsummer eve, and kept it in a clean sheet of paper, without looking at it, till Christmas day, it would be as fresh as in June ; and if the maid then stuck it in her bosom, he that was to be her husband would come and take it out.

The mandrake was of more terrific import: the root is forked, and with the upper part may be fancied of the human figure. It was believed that to pull up the mandrake would be followed by the instantaneous death of the perpetrator; that it shrieked or groaned when torn from the earth, and that whoever heard the shriek, died shortly after, or became afflicted with madness. When the root was dislodged from its place of growth, the danger ceased, and it became the good genius of its possessor. The reported mode of uprooting it was, to fasten the tail of a dog, by cords, to the bottom of the stem, and then the animal was whipped, until, by its struggles, the plant was dragged from the earth; while the persons who directed this operation had their ears filled with pitch, lest they should hear the fatal shriek or groan. The dog, *of course*, fell dead at the time, or soon after*. It need scarcely be added, that the whole matter is the climax of superstitious fable.

The aspen tree, which we all know by its tremulous leaves, is believed by the Scottish Highlanders to have furnished the wood for the cross of Christ, and that, therefore, the leaves cannot rest. Pennant also mentions a superstition current among the common people in Scotland—that the dwarf birch is cursed with a stunted growth, because the rod was formed from it with which Christ was scourged. The passion flower was named from an idea that all the instruments of Christ's passion are repre-

* Drummond's Botany.

sented in it, as the five wounds, the column or pillar of scourging, the three nails, the crown of thorns, &c. The Glastonbury thorn* buds and blossoms in the depth of winter, and is associated with an interesting tradition of being first planted at Glastonbury, by Joseph of Arimathea.

If to these glimpses of the superstitions that shed their influences around the hearths of our forefathers, we add a brief notice of witchcraft, the sketch of manners will be, to a certain extent, complete. All the follies that we have hitherto glanced at are light in comparison with the heinous character of witchcraft—that sanguinary delusion to which millions of human lives have been sacrificed in the most civilized countries of the earth.

Witchcraft, in modern estimation, is a kind of sorcery, in which it was supposed that an old woman, by entering into a contract with Satan, was enabled to change the course of nature, to raise winds, to perform actions that require more

* Collison, in his *History of Somersetshire*, speaking of Glastonbury, tells us, that, “besides the holy thorn, there grew in the Abbey churchyard, on the north side of St. Joseph’s chapel, a miraculous walnut tree, which never budded before the feast of St. Barnabas, or June 11, and on that very day shot forth leaves, and flourished like its usual species. This tree is gone, and in the place thereof stands a very fine walnut tree, of the common sort. It is strange to say how much this tree was sought after by the credulous; and, though not an uncommon walnut, King James, Queen Anne, and many of the nobility of the realm, even when the times of monkish superstition had ceased, gave large sums of money for small cuttings from the original.”

than human strength, and to afflict those that offend her with the sharpest pains: the woman was the witch, and her male assistant was the wizard. Witchcraft may be said to have distracted society for a long period, since historians tell us, that from 1399 to 1485, or nearly a century, there was not a man in England who entertained the least doubt of the reality of sorcery, necromancy, and other diabolical arts.

The delusion at length rose to such a pitch, that towards the close of the reign of Henry VIII. a law was passed, adjudging witchcraft and sorcery to be felony; other laws were passed by Elizabeth and James I.; and by the execution of these, many thousand innocent persons, distressed with poverty and age, were sacrificed. Persons called witchfinders were sent through the country to try witches, by various means, as finding private marks upon their bodies, weighing them against the church bible, which, if they outweighed, they were innocent, if not, they were condemned. Another mode of trial was to stick pins in the poor creatures till they confessed; and, still another was by water, when the suspected person was stripped and tied, the right thumb to the left toe, and the left thumb to the right toe, and thus cast into a pond or river, in which, if guilty, it was thought impossible for her to sink; so that she was either sure to be drowned or condemned. The sentences were hanging or burning; and by such means thousands were destroyed. Yet, in executing these laws we find Sir Edward Coke, Lord Bacon, and Sir

Matthew Hale; the Long Parliament sanctioning the execution of three thousand victims during their dynasty; and thirty thousand persons are estimated to have been executed in two hundred years. The last execution for witchcraft in England was at Huntingdon, in 1716, when a mother and her daughter were hanged. In 1736, the old laws were repealed, the pretended exercise of such arts being punished in future only by imprisonment and pillory. The last burning in Scotland was in 1722; but a girl was burnt in Ireland so late as 1786.

Nevertheless, cases in our own time denote witchcraft to linger in some parts of the country, as was proved in 1809 and 1827; not more than six years since, a poor woman narrowly escaped with her life from the water ordeal.

The print represents a reputed witch of great notoriety, named Elizabeth Sawyer*, who is the principal character in a rare play, the *Witch of Edmonton*, and was executed in the year 1621.



The charms by which these impostors worked were short rhymes at the different stages.

* Copied from a rare print, in the possession of the author of *Vathek*.

Several of them have been preserved; one of which sets the whole affair in a ludicrous light. In the fifteenth century an old dame was tried for using witchcraft in curing diseases, when the judges offered to liberate the accused, if she would divulge her charm. This she readily did, and informed the court that the charm consisted in repeating the following words, after the stipulated pay, a loaf of bread and a penny :

“ My loaf in my lap,
My penny in my purse,
Thou art never the better,
And I am never the worse *.”

One of the frauds of witchcraft was the witch pretending to transform herself into a certain animal; the favourite and most usual transformation being to a *cat*. Hence cats were formerly

* Charms against witchcraft still linger among us, as witness the old Scotch custom of throwing a little dry malt and a handful of salt on the top of the mash, in brewing, “ to keep the witches from it :” hence indifferent beer is vulgarly called “ water bewitched.” Again, horseshoes were nailed on the thresholds of doors, “ to hinder the power of witches that enter into the house.” In Aubrey’s time, most of the houses at the west end of London, probably Monmouth-street, then a wealthy quarter, had a horseshoe on the threshold; and in 1813, Sir Henry Ellis counted no less than seventeen horseshoes in Monmouth-street, nailed against the steps of doors. It was also lucky to find old iron, especially a horseshoe. This notion has been current in our time, as well as the nailing of the shoes beneath the sill and *over* the door, in Sussex; where, in childhood, we have accounted ourselves lucky in finding a horseshoe. Scot mentions hawthorn gathered on May day as a charm against witches.

subjected to extreme persecution by unfeeling persons : their supposed intimacy with witches being quite sufficient to render them unpopular with the ignorant vulgar. Steevens, the commentator on Shakspeare, observes that in some counties of England a cat was formerly closed up with a quantity of soot in a cask, suspended on a line. He who beat out the bottom as he ran under it, and was nimble enough to escape its contents, was regarded as the hero of this inhuman diversion, which was terminated by hunting to death the unfortunate cat.

The fondness of cats for warmth has procured them numberless enemies, by nestling about infants in cradles and beds ; thus giving rise to the notion that cats suck the breath of children, so as to produce disease and death. The error is twofold ; for, if cats did suck the breath, the form of their mouth would prevent their interrupting breathing by the mouth and nose at the same time. Yet this error has been made to palliate the cruelties inflicted upon the cat.

The details or machinery of the superstitions which we have here strung together are scattered through many hundred volumes. We see throughout them how error multiplies error, and how difficult must be the eradication of the offspring from the minds of the people. This can only be done by striking at the root and branch of these

misconceptions ; or, in other words, by beginning at the beginning, or modes of education, from the nursery throughout life—according to the opinion just now received among economists—that “ education closes not with the boy ; education is the work of a life*.” Improved habits of thought, or the results of this after-education, will teach men to weigh and consider what may appear startling to their reason, rather than content themselves with wonder.

Meanwhile, it must be conceded that many of these superstitions may be traced to the proneness of men to “ turn the most indifferent circumstances into misfortunes,” thus causing themselves to suffer as much from trifling accidents as from real evils ; “ as if the natural calamities of life were not sufficient for it.” “ I have known,” says Addison, “ the shooting of a star spoil a night’s rest ; and have seen a man in love grow pale, and lose his appetite, upon the plucking of a merrythought. A screech-owl at midnight has alarmed a family more than a band of robbers ; nay, the voice of a cricket hath struck more terror than the roaring of a lion. There is nothing so inconsiderable, which may not appear dreadful to an imagination that is filled with omens and prognostics.”

* Bulwer.

DOMESTIC SERVANTS.

Man upon man depends, and, break the chain,
 He soon returns to savage life again;
 As of fair virgins dancing in a round,
 Each binds another, and herself is bound;
 On either hand a social tribe he sees,
 By those assisted, and assisting these;
 While to the general welfare all belong,
 The high in power, the low in number strong.

CRABBE.

A RETROSPECTIVE glance at the early pages of the present volume, but more especially at that portion of them which shows the progress of education in this country, will throw considerable light upon the corresponding improvement in the social condition of the English people. Our present purpose is, however, to advert to one portion of this interesting subject; and by glancing at the scheme of servitude in ages long since, to contrast its oppressive laws with the liberty of the servant in the present day.

Under the Anglo-Saxons, parents are known to have exposed their children for sale in the market-place, like cattle; and, an old historian accuses the Anglo-Saxon nobility of selling their female servants as slaves to foreigners: thus proving the practice of slavery in England many centuries since.

All landed estates amongst the Anglo-Saxons were cultivated by great numbers of slaves, who were not so much the property of the master,

A A

as, so to speak, that of the soil ; the two being bought and sold together. There are some instances of freemen selling themselves for slaves ; and, on the occasion of a famine in England, many persons, having no means of subsistence, sold themselves into slavery. Theft was, in some cases, punished with loss of liberty ; but the great supply of slaves arose from the capture of prisoners of war. A father had the power of selling his son into slavery for seven years, but, for no longer. There were not only slaves who tilled the land, but those who took charge of the household affairs of their lord. Nevertheless, all slaves were allowed to redeem themselves, on payment of a sum of money ; after which each enjoyed all the privileges of a freeman. Guthred, for example, rose from a slave to fill the throne of Northumberland.

The lords possessed extraordinary power over their vassals : for, Aubrey tells us, that at Tormarton, in Gloucestershire, anciently the seat of the Rivers family, is a dungeon fourteen feet deep : about fourteen feet high are iron rings, fastened to the wall, which were probably to tie offending vassals to ; as all lords of manors had this power over their vassals, and had all of them, no doubt, such places for their punishment. Aubrey adds : “ it is well known that all castles had dungeons ; and so, I believe, had monasteries ; for they had often within themselves, power of life and death.” In later times, even the porter’s lodge had a dungeon, and was

a place of smaller punishment for the servants and dependants of the great.

What is called in history the feudal system, which was at its greatest height under William the Conqueror, was throughout a scheme of slavery. It was, indeed, a system of government and landed property, under which tenants, or vassals, as they were called, held land upon condition of certain services to the lords, or followers of the Norman Conqueror, among whom he parceled out the whole of Britain. The land so held was called a fee, *feud*, or *fief*; hence the conditions were named the feudal system. The occupiers were tenants of the land, and vassals of the lord. But, the vassal could not alienate, or dispose of such possessions, without the consent of the lord, upon the performance of certain oppressive duties.

In the chapter on Domestic Architecture, we have seen how it became necessary to build castles all over England for the protection of these possessions. Their owners, the lords, exacted fidelity from their vassals; and the lords had courts, at which their tenants were obliged to serve in distributing justice to the vassals. The most petty lord had the right of leading his vassals against their neighbours. Private wars raged constantly. "And a feudal kingdom was a confederacy of a numerous body of lords, who lived in a state of war against each other, and of rapine towards all mankind, in which the king, according to his ability and vigour, was either a

cipher or a tyrant, and a great portion of the people were reduced to personal slavery."

In the twelfth century, we find slavery forbidden by a council at London, in these words : " Let no man henceforth presume to carry on that wicked traffic, by which men of England have hitherto been sold like brute animals."

To approach our immediate subject, we may observe, that the keeping of men-servants is by no means a luxury of modern date, as the reader may have seen in the chapter on Meals. The servants of the English nobility and gentry were formerly very numerous, and it appears that they were well fed : for, in the reign of Edward III. a law was made to prohibit servants from eating flesh, meat, or fish, more than once a day. Richard II. the successor of Edward, kept a large establishment of servants, as we may conclude from his sumptuous and crowded banquets. In the reign of Henry IV. Sir John Falstaff kept a page and several men servants. In the reign of Henry VI. the Earl of Warwick is reported to have had thirty thousand in his service, who dined daily at his different castles *. In

* We should not, however, conclude Warwick's wealth to be a fair standard of the mode in which the gentry lived in his time : for, Warwick, we must recollect, was a *king-maker*. Indeed, " we are not at all aware of the usual simplicity with which the gentry lived under Edward I. or even Henry VI. They drank little wine; they had no foreign luxuries; they rarely or never kept male servants, except for husbandry; their horses, as we may guess by the price, were indifferent; they seldom

the reign of Henry VII. a law was made against the engaging of retainers, and giving them badges of livery : but, the spirit of this law accords with the penurious and niggardly Henry, who amassed hoards “ under his own key and keeping in secret places at Richmond.”

Wolsey was prodigal in his household, in his retinue, in his dress, and in his palaces. Cavendish, one of Wolsey's own servants, being his gentleman-usher, reckons up the number of servants and attendants, lords and gentlemen in waiting, by the names of their offices, to somewhere between four and five hundred individuals, and declares the number of personages on his check-roll to be eight hundred, all, or most of whom dined in his hall every day. And we gather from Cavendish that his own salary as gentleman-usher to the cardinal was ten pounds a year.

Sir Thomas More lived in fitting state, and

travelled beyond their county.” Under Edward I. an income of £.250 or £.500 (present value) was reckoned a competent estate for a gentleman ; at least, the lord of a single manor seldom enjoyed more. “ A knight who possessed £.150 per annum passed for extremely rich. Yet this was not equal in command over commodities to £.4000 at present. But this income was comparatively free from taxation, and its expenditure lightened by the services of his villeins (or slaves). Such a person, however, must have been among the most opulent of country gentlemen. Sir John Fortescue speaks of £.5 a year, (or £.120 present money,) as a fair living for a yeoman, a class of whom he is not at all inclined to diminish the importance.”—*Hallam*.

his establishment has been already noticed* He was a kind master, and when he broke up his household, he procured situations for all his servants in families of distinction. That the establishments of the wealthy had now increased in luxurious character, is evident from a passage in the writings of Sir Thomas More, wherein he says: "There is a great number of noblemen among you that carry about with them a great number of idle fellows, who never learned any art by which they may gain their living; and these, as soon as either their lord dies, or they themselves fall sick, are turned out of doors; for your lords are readier to feed idle people, than to take care of the sick; and often the heir is not able to keep together so great a family as his predecessor did." Sir Thomas, in his conduct to his own retinue, set his contemporaries an example which they did not follow.

The Northumberland Household Book will, however, furnish us with a more valuable picture of the manners of this reign than More's establishment presents. In this very minute memorial of ancient manners, we see a specimen of the magnificence of our old nobility, who, seated in their castles, lived in a state and splendour very much resembling and scarcely inferior to the royal court: their household was established upon the same plan, their officers bore the same titles, and their warrants ran in the same form

* See page 72 of the present volume.

and style. As the king had his privy council, and great council of parliament to assist him in enacting statutes and regulations for the public weal; so the earl of Northumberland had his council, composed of his principal officers, by whose advice and assistance he established his code of economical laws. As the king had his lords and grooms of the bedchamber, who waited in their respective turns; so the earl of Northumberland was attended by the constables and bailiffs of his several castles, &c.: who entered into waiting in regular succession. All the head officers of his household were gentlemen, both by birth and office; such as the comptroller, clerk of the kitchen, chamberlain, treasurer, &c.; the table where they sat being called the Knights' Board. The number of priests that were kept in this great household were not fewer than eleven; at the head of them presided a doctor or bachelor of divinity, as dean of the chapel. Under him was a complete establishment of singing men, choristers, &c. for his parish service. The whole establishment is for two hundred and thirty-three persons: viz. one hundred and sixty-six persons, masters and servants; and fifty-seven strangers, reckoned upon every day.

We have said that many of the Northumberland household were gentlemen of distinguished rank and birth. For example, the earl had three young gentlemen who attended him as pages, and were classed along with his wards,

next to his own son. It may here be remarked, that pages were also called haunsmen, or henchmen, from standing at their lord's haunch, or side.

In this apparently sumptuous establishment, even the person who kept the account of oats and corn used in the stables, had a kind of title: he was called the clerk of the avenar; and one of the towers of the outer court at Alnwick Castle is, to this day, called the Avenar's Tower. But, there were only two cooks, a groom of the larder, and a child of the scullery, to victual this numerous family.

The regulations of this household do not, however, accord with our ideas of hospitality. All joints of meat were entered and accounted for by clerks: if a servant was absent a day, his mess was struck off: if he went on my lord's business, board wages was allowed him, 8*d.* a day for his journey in winter, 5*d.* in summer: when he stayed in any place, 2*d.* a day were allowed him, besides the maintenance of his horse. The under servants eat salted meat almost throughout the whole year, and with few or no vegetables, so that they had a very bad and unhealthy diet. The earl kept only twenty-seven horses in his stable at his own charge: his upper servants had allowance for maintaining their own horses. When on a journey, he carried thirty-six horsemen along with him; together with beds and other accommodation.

It is now time to proceed, and "follow the

example of time." In the reign of Elizabeth, the queen issued a proclamation against the number of retainers kept by her nobility. Yet, her favourite minister, Lord Burleigh, must have been privileged: for "though he had no paternal estate, and was frugal, he kept a family consisting of one hundred servants. He had a standing table for gentlemen, and two other tables for persons of meaner condition, which were always served alike, whether he was in town, or in the country." About him he had persons of distinction, and he could reckon up twenty gentlemen retainers, who had each a thousand pounds a year; and as many amongst his ordinary servants, who were worth from a thousand pounds, to three, five, ten, and twenty thousand pounds.

A more minute record of an establishment of this period is well known. This consists of Orders for Household Servants, first framed by John Harryngton, in 1566; and renewed by his son, high-sheriff of Somerset, in the year 1592. By these Orders, certain fines were levied for the servants' faults. Absence from morning or evening prayer, fine 2*d.*; for every oath sworn, 2*d.*; leaving a door open which he found shut, 1*d.*; none of the men to be in bed from Lady-day to Michaelmas after six in the morning, nor out of bed after ten at night; nor from Michaelmas till Lady-day in bed after seven in the morning, nor out after nine at night, or fine 2*d.* Among the rest of the conditions are, that whoever broke a glass should pay for it out of his

wages; or, if not known who broke it, the butler should pay for it, or be fined 1s. The table was to be covered half an hour before eleven at dinner, and six at supper, or before, or fine 2d. Any man striking another, should lose his service; or if reviling, threatening, or provoking another, he should be fined 1s. Slovenliness in clothes was fined 1d. The court gate was to be shut, and not opened during any meal-time, or the porter should be fined 1d. Stairs should be cleaned on Friday, or fine 3d. And all fines should be paid each quarter-day, out of the wages, and bestowed on the poor, or other godly use.

Amidst the idle luxuries of the succeeding reign of James I. long retinues of servants were conspicuous, and in these, with pomp and show, rather than convenience and true pleasure, consisted the expenses of the great. In this reign, the earl of Nottingham was attended in his embassy to Spain by five hundred persons; the earl of Hertford, in that to Brussels, carried three hundred gentlemen along with him. And Lord Bacon has remarked, that the English nobility maintained larger retinues of servants than the nobility of any other nation, except perhaps the Polanders.

An interesting picture of the magnificent hospitalities of the seventeenth century, is preserved in "A List of the Household Method of Living, at Ragland Castle, by the Earl of Worcester, in the reign of Charles I. 1641." From this document we learn, that at eleven o'clock in the

forenoon the castle gates were shut, and the tables laid; two in the dining-room; three in the hall; one for the chaplains; and two in the housekeeper's room, for the ladies' women.

The earl entered the dining-room, attended by his gentleman. As soon as he was seated, the steward of the house retired. The comptroller attended with his staff, as did the sewer, the daily waiters, and many gentlemen's sons, with estates from two hundred to seven hundred pounds a year, who were bred up in the castle; and my lady's gentlemen of the chamber.

At the first table sat the noble family, and such of the nobility as came there.

At the second table, in the dining-room, sat knights and honourable gentlemen, attended by footmen.

In the hall, at the first table, sat the steward, the comptroller, the secretary, the master of the horse, the master of the fish-ponds, my Lord Herbert's preceptor, with such gentlemen as came there under the degree of a knight, attended by footmen, and plentifully served with wine.

At the second table in the hall, (served from my lord's table, and with other hot meats), sat the sewer*, with the gentlemen waiters and pages, to the number of twenty-four.

* The sewer was an officer who, at a feast, set on and removed dishes, which the inferior servants brought in. It was the business also of the sewer to bring water for the hands of the guests: hence he carried a towel, as a mark of his office. In our time, the sewer's office is superseded by the use of finger-glasses.

At the third table in the hall, sat the clerk of the kitchen, with the yeomen officers of the house, two grooms of the chamber, &c.

Other officers of the household were chief auditor, clerk of the accounts, purveyor of the castle; ushers of the hall; closet keeper; gentlemen of the chapel; keeper of the records; masters of the wardrobe and the armoury; master grooms of the stable for the war-horses, twelve; master of the hounds; master falconer; porter, and his man.

Two butchers; two keepers of the home park; two keepers of the red deer park.

Footmen, grooms, and other under servants, to the number of one hundred and fifty; some of the footmen being brewers and bakers.

The out-officers of this princely establishment were the steward of Ragland; the governor of Chepstow Castle, (in the vicinity); the house-keeper of Worcester House, in London; thirteen bailiffs; two counsel for the bailiffs; and a solicitor.

Ragland Castle is now a heap of ruins, which, in their picturesque decay, however, attract hundreds of admiring tourists.

One of the most sumptuous establishments of the last century was Canons, near Edgware, in Middlesex, where a superb palace was built by the first duke of Chandos, whose princely spirit was such, that the people in the above neighbourhood, long after his death, called him "the Grand Duke." The mansion, with its decorations

and furniture, cost 250,000*l*. The pillars of the great hall were of marble, as were the steps of the principal staircase, each step consisting of one piece, twenty feet long. The locks and hinges were of silver or gold. The establishment of the household was upon a comparative scale, and extended even to the ceremonies of religion. The chapel had a choir of vocal and instrumental music, as in the chapel royal; and when the duke went to church, he was attended by his guards *, ranged as yeomen of the guard. Music was played when he was at table; and he was served by a long retinue of gentlemen. The plan of housekeeping was drawn up by one of the ablest accomptants in England: it was engraved on a large copper plate, and from it you could ascertain, at once, the total of a year's, a month's, a week's, or even a day's, expenditure. Thus, although the duke was magnificent, he was not wasteful. All the fruit in the garden, not wanted for his table, was sold on his account: "It is as much my property," he would say, "as the corn and hay, and other produce of my fields." He would never give as a bounty to a

* The duke had accumulated his vast fortune as paymaster to the army, in Queen Anne's reign. At the end of each of his chief avenues, he had neat lodgings for eight old serjeants of the army, whom he took out of Chelsea College. These veterans guarded the whole property, went their rounds at night, and called the hour as watchmen till lately did in London; and they attended the duke to chapel on Sundays.

labourer more than sixpence at a time. "This," he would observe, "may do you good; more may make you idle and drunk." The duke maintained his splendour until his death in 1744; after which, the estate being encumbered, and there being no purchaser for the mansion, the materials were sold by auction, in 1747, in separate lots, and produced 11,000*l*. The marble staircase was purchased by the earl of Chesterfield, for his house in May Fair; the fine columns were bought for Wanstead House, (since taken down); and the equestrian statue of George I. one of the numerous sculptures that adorned the grounds, is now the ornament of Leicester Square. One of the principal lots of materials was bought by a cabinet-maker, who, with them, built a handsome villa; and the two porters' lodges, which were not taken down, subsequently became the residences of two baronets.

Yet the magnificence of Canons would scarcely have borne comparison with Fonthill Abbey, the wonder of the present century, the building of which cost upwards of 400,000*l*. or nearly half a million; but the purchase-money of the whole estate, in 1823, was but 330,000*l*. although its cost had been upwards of a million.

It is now time to speak of the origin of a few of the servants in large establishments. Most of these offices are of great antiquity. The steward and the butler, for examples, are often mentioned in the Bible.

A velvet jacket, with a gold chain over it, was the distinguishing costume of the old English steward; sometimes a feather in the cap; and when they held courts a rod, as is borne by the lord steward of the king's household to this day. Upon tombs, they were sometimes represented with a purse hanging before them; but the purse-bearer was altogether a separate office*.

The butler of the Anglo-Saxon kings was an eminent noble; and among our men of rank, the modern duties of this office were divided between several persons. These do not appear to differ from the ancient duties; for the wealthy Greeks had their butlers, or inspectors of the wine,

* Much of the *regime* of the old English household is maintained in the king's household to the present day; and, as we have already seen, formerly, every gentleman of large estate had an establishment of similar state. The best opportunities for observing the maintenance of this ancient style occur at coronations, royal funerals, and on minor state occasions. Thus, in the royal household, are the deputy great chamberlain and his secretary; a lord chamberlain and vice-chamberlain; a master of the horse, and equerries; a groom of the stole, (a kind of sleeveless tunic); a master of the stag-hounds; a grand falconer; almoners; a lord steward; treasurer and comptroller; a master of the robes, his groom and clerk; a master of the household; a poet-laureat; a master of the ceremonies, assistant, and marshal; a knight marshal; a keeper of the privy purse and his secretary; lords and ladies of the bedchamber, and physicians. There are many other officers too numerous to mention. Many of them are mere sinecures, the services being now obsolete; as the royal confessor, an office of Popish origin, which is uselessly retained in the king's household to the present day.

whose business it was to watch the movements of the table, and see that all the guests were properly supplied.

The coachman and groom originated early in the fondness of the English for carriages and horses. Before the invention of stirrups, grooms were kept to assist their masters in mounting on the horse*.

Footmen were anciently kept in great numbers; and a long train of them used to walk behind their masters many centuries since: walking behind the master to church with the prayer-book is of considerable antiquity. The footman's undress jacket of linen at home was common among the old Romans. In an old work, we find a gentleman recommending his footman to another, as follows: "He will come when you call him, go when you bid him, and shut the door after him; he is a great enemy to all dogs, if they bark at him in his running; for I have seen him confront a huge mastiff and knock him down: when you go a country journey, or have him run with you a hunting, you must spirit him with liquor, &c. I would not part with him, were I not to go post to the north. I send him you but for trial, if he be not for your turn, turn him over to me again when I come back †."

* The groom-porter was an officer of the royal household, said to have succeeded the master of the revels. (*Nares*.) He was formerly allowed to keep a gambling-house at Christmas.

† Howel's Familiar Letters, date 1628.

Of running footmen, the reader may probably but have heard mention, but not be aware of their usefulness in times when opportunities of communication were but rare, and before the establishment of posts. In the thirteenth century, running footmen were styled trotters; and, in some records, date 1218, it is said, "Let every one be content with a horse and a trotter." Footmen then certainly had a particular trot, or pace. The Irish were especially noted for speed in running; and Froissart, the chronicler, says, "no man at arms, however well mounted, could overtake them*."

Antiquaries have not decided the origin of liveries. Some think the term came from kings and nobles giving their clothes to their dependants; a custom which existed among the Britons. Blue was certainly the most common colour for liveries; but families are also supposed to have been guided in the colours by those of their family bearings, or arms. Other writers maintain, that a blue coat, with a silver badge on the arms, was uniformly the livery of servants. Gentlewomen wore the liveries of their ladies. In some instances, ancient liveries consisted

* An extraordinary story is told of the speed of an Irish footman of the Berkeley family, who, upon his lady's sickness, carried a letter from Cullowden, in Warwickshire, to a physician in London, and returned with a glass bottle in his hand, compounded by the doctor, a journey of one hundred and forty-eight miles, in less than forty-two hours, notwithstanding his stay of one night at the physician's and apothecary's houses.

only of a hood, or hat of a particular colour; in others, of complete suits, embroidered with the badge or cognizance of the donor before and behind, on the left shoulder, &c. as now watermen and firemen. Sometimes these liveries were very superb; and Howel, just quoted, tells us that, in 1623, on the occasion of a nobleman's wedding, the earl of Bristol had above thirty rich liveries made of watchet velvet, with silver lace up to the very capes of the cloaks, the best sorts whereof were valued at 80*l.* a livery. Yet, this sumptuousness will not bear comparison with the splendid royal state liveries of our time, which almost stand upright with gold lace.

The colours of the livery of the kings of England have varied with the houses or families. Thus, the colours of the later Plantagenets, (the last of whom was Richard II.) were white and red: white and blue, the house of Lancaster; murrey and blue, the house of York; white and green, the house of Tudor; yellow and red, the house of Stuart, and George I.; scarlet and blue, George II. III. and IV. and his present majesty. Formerly some of the royal servants wore the king's arms worked before and behind. The crests of families were formerly more commonly worked in liveries than at present. Now they are struck on the buttons; and so greatly has this custom improved the button-trade, that a manufacturer at Birmingham sometimes has ten thousand dies or button-moulds.

A singular appendage to liveries may be

noticed here: this was side arms or swords, which were worn by footmen, until, in the year 1701, the custom was forbidden by an official notice in the London Gazette, in consequence of "many mischiefs and dangerous accidents, tending not only to the highest breach of the peace, but also to the destruction of the lives of his majesty's subjects."

In olden times, liveries were not only worn by servants. Before the sixteenth year of the reign of Richard II. tradesmen who served a nobleman's family, wore his livery; and the placing of royal and noble arms over tradesmen's shops to this day, is a relic of such a custom. The livery of London, besides the dress of their companies, often wore on great occasions, from compliment, that of the king, noblemen, lord mayor, &c.; but, till the sixteenth year of the reign of Henry VIII. the lord mayor, sheriffs, and city officers, appeared in different colours.

A few customs in ancient households remain to be noticed. The year ended at Michaelmas. Of this mode of computation, a relic is preserved in the custom of hiring servants at Michaelmas; as also in the closing of most college accounts at universities at that time. Calling by bells is very ancient; but, it may be observed, that in no country of Europe are bells so much used in houses as in England. Of equal antiquity is the custom of living below, or in the area, although the servants' hall is not modern. In Kenilworth Castle, one room was a noble hall,

with an undercroft, (or vaulted apartment,) of the same size for domestics. Hiring servants at fairs is as old as the origin of fairs, which, on that account, were formerly more rational assemblages than at present. But, in London, the neighbourhood of St. Paul's Cathedral was a resort for domestics to be hired. On some occasions servants were punished by masters for faults by beating, besides the confinement already noticed; and we read of the sons of nobles in attendance upon great men being pricked by their masters with a goad, if they neglected their duty. Stopping the value of anything lost is mentioned by Shakspeare, thus: "Do you mean to stop any of William's wages, about the sack he lost the other day at Hinckly fair?" 2 Hen. IV. act v. sc. 1.

CONCLUSION:—FAITHFUL SERVANTS.

To record exemplary fidelity, and the discharge of social duties, is one of the most gratifying portions of the labours of the biographer. Happily, hundreds of volumes, written for the improvement of mankind, abound with the truth of the adage, that "every man is the architect of his own fortune," and that fortune may as often be seen in a wheelbarrow as in a gilded coach. To quote a few of these examples of fidelity and self-advancement in life, may

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not be an unfitting conclusion to the present volume.

It would not be difficult to assemble many beautiful examples of the fidelity and attachment of servants, and of the consolation with which such excellent conduct has soothed masters in the trials of life: for difficulties beset all conditions of men. And here we may observe, that however unequal the artificial distinctions of society may cause the distribution of the world's wealth to appear, we shall find the apportionment of such blessings to be guided by the wisdom and goodness of that Divine Source, whence they all flow.

We shall only refer you to a single illustration of such fidelity and attachment; and this will be found in a scene of one of the most captivating of Shakspeare's plays; wherein an old servant props the fortunes of a young and gentle master, whom the malice of a cruel brother had driven from the paternal home. Hear the good old man:

I have five hundred crowns,
The thrifty hire I sav'd under your father,
Which I did store, to be my foster-nurse,
When service should in my old limbs lie lame,
And unregarded age in corners thrown;
Take that: and He that doth the ravens feed,
Yea, providently caters for the sparrow,
Be comfort to my age. Here is the gold;
All this I give you: let me be your servant.

Listen to the old man's rules of life:

•

Though I look old, I am strong and lusty :
 For in my youth I never did apply
 Hot and rebellious liquors in my blood ;

* * * * *

Therefore my age is as a lusty winter,
 Frosty, but kindly : let me go with you ;
 I'll do the service of a younger man
 In all your business and necessities.

The young master's admiration of such conduct
 is thus touchingly spoken :

O good old man ; how well in thee appears
 The constant service of the antique world,
 When service sweat for duty, not for meed !

This renews the old man's devotedness :

Master, go on ; and I will follow thee,
 To the last gasp with truth and loyalty.
 From seventeen years till now almost fourscore
 Here lived I, but now live here no more.
 At seventeen years many their fortunes seek ;
 But at fourscore it is too late a week :
 Yet fortune cannot recompense me better,
 Than to die well, and not my master's debtor*.

We scarcely know how to express our admiration of this scene. Its morality is suited to all the ties that bind master and servant, and servant and master. Although it is but a scene in a play, and may never have actually occurred, Shakspeare drew so closely from nature, that the lesson is as perfect as though we were assured of its being a fact.

But, let us proceed to fact. Goldsmith,

* As You Like It, act ii. sc. 3.

whose delightful *Essays* you have probably read or heard of, says, "If a person may judge, who has seen the world, our English servants are the best treated, because the generality of our English gentlemen are the politest under the sun." In proof of this observation, we need only step into our own churchyard, and there we shall be sure to find some memorial of a faithful servant; though, probably, an epitaph may be the only record of his useful life. Robert Dodsley, who rose from being footman to the Hon. Mr. Lowther to become a bookseller in Pall Mall, may probably be in your recollection. He was a man of genius, and, while in service, he wrote some verses, which were praised by Pope, the celebrated poet; and he likewise wrote the *Economy of Human Life*, a little book of maxims, which we especially recommend to the notice of all concerned in self-improvement. There is an anecdote told which places his character in an amiable light, by showing that after he had risen in the world, he was not ashamed of his former condition in life. One day, when his friend Pope happened, in conversing with him, to mention a certain individual celebrated for the good table he kept, "I knew him well," said Dodsley, "I was his servant." Dodsley lived and died respected. He was buried in the churchyard of Durham Cathedral, where is an altar-tomb to his memory; the inscription upon which, as follows, was written by a professor, at Oxford:

If you have any respect
For uncommon industry and merit,
Regard this place ;
In which are interred the Remains
of

Mr. Robert Dodsley :
Who, as an author, raised himself
Much above what could have been expected
From one in his rank of life,
And without learned education :
And who, as a man, was scarcely
Exceeded by any, in integrity of heart,
And purity of manners and conversation.
He left this life for a better
September 23, 1764, in the 61st year of his age.

Upon a tombstone of a churchyard in Warwickshire is the following :

“ Here lieth the body of Joseph Batte, confidential servant to George Birch, Esq. of Hampstead Hall. His grateful friend and master caused this inscription to be written in memory of his discretion, fidelity, diligence, and continence : he died (a bachelor), aged eighty-four, having lived forty-four years in the same family.”

A stone in Eltham churchyard bears the following :

“ Here lie the remains of Mr. James Tappy, who departed this life on the 8th of September, 1818, aged eighty-four, after a faithful service of sixty years in one family ; by each individual of which he lived respected, and died lamented by the sole survivor.”

In the church of King's Swinford, Staffordshire, is a stone tablet, erected by Joseph Scott, Esq. and his wife, in memory of Elizabeth Harrison, who had been thirty years in their service, and had conducted herself with such

integrity, and anxiety for her master's interests, as drew from him the following epitaph :

“ While flattering praises from oblivion save
The rich, and splendour decorates the grave,
Let this plain stone, O Harrison ! proclaim
Thy humble fortune, and thy honest fame.
In work unwearied, labour knew no end—
In all things faithful, every where a friend :
Herself forgot, she toil'd with generous zeal,
And knew no interest but her master's weal.
'Midst the rude storms that shook his ev'ning day,
No wealth could bribe her, and no power dismay ;
Her patrons' love she dwelt on e'en in death,
And dying, blest them with her latest breath.

She departed this life, June 19, 1797, aged fifty years.

Farewell, thou best of servants—may the tear
That sorrow trickled o'er thy parting bier,
Prove to thy happy shade our fond regard,
And all thy virtues find their full reward.”

In some instances, faithful servants have been buried beside the tombs of the families in which they lived. We find memorials of two persons who had lived and grown old in the service of the Merry family, recorded thus :

“ Sacred to the memory of Mrs. E. Meredith, who died 26th November, 1829, aged seventy-six years. The above lived fifty-six years housekeeper to the Merry family, who are interred in the adjoining vault.

Amongst these silent mansions of the dead,
A valued old domestic rests her head ;
From earliest youth a righteous path she trod,
Humbly conversed with, and adored, her God ;
At duty's call she cheerfully obey'd,
And strict fidelity and truth display'd ;
Religious, pious, just, with every art
That mends the soul, and opens wide the heart ;

With virtues that no malice could offend,
 The safest guide and the sincerest friend ;
 Respected, mourn'd, expectant, here she sleeps,
 Who knew her lov'd her, and who lov'd her, weeps."

" Here lieth the body of Charles Reeves, who was servant in Captain Merry's family upwards of fifty years. Died September 25th, 1770, aged seventy-eight."

Upon a tablet in Wimbledon church, Surrey :

" To the memory of John Marteno, a gardener, a native of Portugal, who cultivated here, with industry and success, the same ground under three masters (a Mr. Bish, who brought him from Portugal, Bish Richards, Esq. and Sir Henry Banks, Knt.) forty years. Though skilful and experienced, he was modest and unassuming; and though faithful to his masters, and with reason esteemed, he was kind to his fellow-servants, and was therefore beloved. His family and neighbours lamented his death, as he was a careful husband, a tender father, and an honest man. This character is given to posterity by his late master willingly, because deservedly, as a lasting testimony of his great regard for so good a servant. He died March 30, 1760; aged sixty-six years."

In some respects a more interesting memorial than any yet described, remains to be noticed. This is a neat tablet on the wall of the great cloisters of St. George's Chapel, Windsor, and bears the following inscription :

King George III.
 Caused to be interred
 Near this place the body of
 Mary Gascoin,
 Servant to the late Princess Amelia,
 And this tablet to be erected,
 In testimony of

His grateful sense of
The faithful service
And attachment of
An amiable young woman
To his beloved daughter,
Whom she survived only three months ;
She died the 19th of February, 1811,
Aged 31 years.

Washington Irving, an American by birth, upon seeing this memorial, remarked, "The king possessed much of the strong, domestic feeling of the old English country gentleman, and it is an incident curious in monumental history, and creditable to the human heart, a monarch erecting a monument in honour of the humble virtues of a menial."

FINIS.

ADDITIONS AND CORRECTIONS.

At page 30, line 4 from bottom, for Bishop Ely, read Bishop of Ely.

At page 22, Westminster Hall is stated to have been built in 1097 ; and, at page 33, the Hall is said to have been removed and rebuilt by Richard II. in 1397. To correct this discrepancy, it should be stated that, although William Rufus founded Westminster Hall, in 1097, it was so enlarged by Richard II. in 1397, as to be commonly referred to as a magnificent specimen of the architecture of the latter period.

Since the Sections "Almanacks" and "Newspapers" were printed, the duty upon almanacks has been repealed, and the duty upon advertisements reduced to 1s. 6d. each.—See pages 108 and 112.

Page 164, in the middle line, read one farthing *each*.

CHISWICK:

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